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ANSWER

TOTHE

REPRESENTATION

Drawn up by the

COMMITTEE

OF THE

Lower-House of Convocation

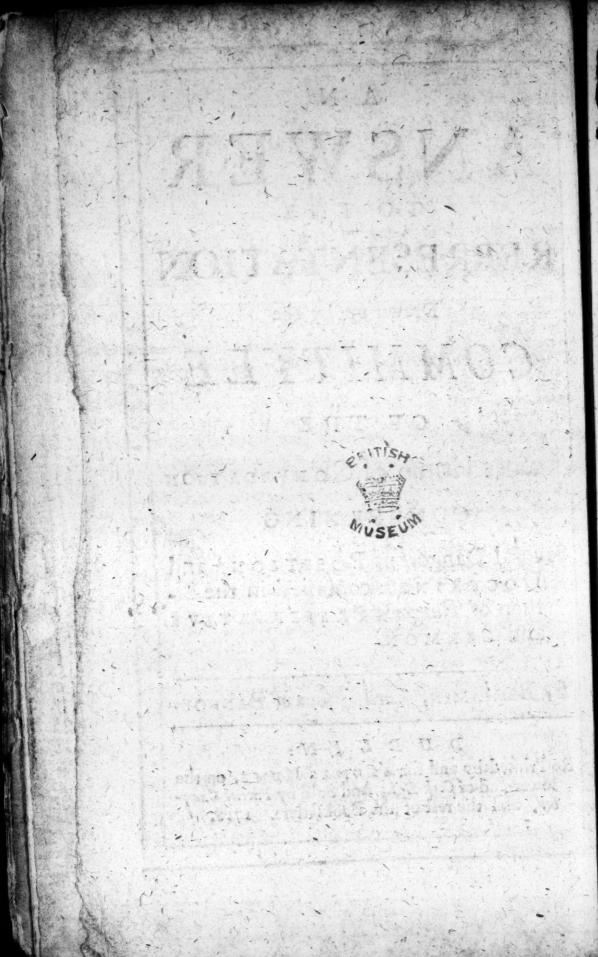
CONCERNING

Several Dangerous Positions and Doctrines contain'd in the Bifhop of Bangor's Preservative and Sermon.

By Benjamin, Lord Bishop of Bangor.

DUBLIN:

Re-Printed by and for THOMAS HUME, on the lower-end of Cork-Hill; And Sold by Patrick Campbell, and the rest of the Booksellers. 1718:



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THE

PREFACE.



HE Reader is desired to observe that The Representation, to which the following Book is an Answer, was drawn up by a Committee of the Lower-House of Convocation; and never approv'd of, by the Lower-House, so as to be made The Act of it: the many have been led to think it was, by the low Artifice, made use of in

the Title-Page to the Printed Copy of it.

As foon as I heard of the Intention of Some in the Lower-House, (as well as of the Defign of Others, which I now do not enter into;) I had no other Thought, Defire, or Refolution, but to Answer, in My Place, before the Same House, to which This Accusation was design'd to be brought; and before Those Worthy Prelates, to whom the Appeal was to be made. But it was thought proper, (out of a sincere Regard, as I verily believe, to the Interest of Our Constitution in Church and State,) to put a Stop to the Sitting of the Convocation: Which, (because it has been unkindly and industriously represented as the Effect of My Sollicitation, and an Argument of My Fear, and what I fled to, for Refuge; I am obliged to declare, before the World,) was done, not only without My seeking; but without so much as My Knowledge, or even Suspicion of Any such Design, 'till it was actually resolv'd and order'd. Nay, That it was far from My Design to take Refuge in this Prorogation; or, under the Cover of it, to hide My own Unwillingness or Inability to maintain what I had taught; This Defence, (which I promis'd publickly as soon as possible,) is, I hope, an Unanswerable Argument to the World.

And

And I must here take the Liberty to add, because I can add it with a safe Conscience, and securely speak it before the whole World, that I never have, upon any Occasion, directly or indirectly, by My-self or Others, by plain Words or the most distant Intimation, express'd the least Desire that Any Thing should be opposed to Argument, but Argument; nor ever, with respect to Any Persons differing from Me in their Sentiments, have had Any other Wish in My Heart, but that They and I might be heard, and read, by the World, with Equal Impartiality, and Equal Regard, and Equal Advantage.

As to the Prorogation of the Convocation; it neither tends to hinder Any Light from appearing, which possibly can be procured: nor can It have such an Effect, in its natural Consequences; but the Contrary. For the Debate is, by this Means, taken from the Bar of Humane Authority; and brought to That of Reason and Scripture: remov'd from a Trial by Majority of Voices; (which cannot be a Trial to be contended for either by Truth, or by the Church of England;) and brought to That of Argument only. And certainly, No Christian or Protestant can justly and consistently find Fault with this.

The Controversy is rather more expos'd to Light, than probably it would otherwise have been. The Matter now lies before the World. The Appeal is made to the Judgment of All, who are equally concern'd. The Members of the Committee, and All other Men, have the same Right to publish Their Thoughts, as I have, to publish Mine. And I confess, I think it to be the Duty of Those Worthy Persons who began This Debate, to lay their Sentiments again before the World. I am so far from wishing to discourage it, that I would rather invite and persuade Them to it. And I can truly say that I rejoyce as sincerely in the Liberty We enjoy in this Nation, when it is made use of, in a Christian Way, against My own Dostrines, as when it is used for Them; because it tends, both to discover what is True, and at length to fix it in the Minds of Men.

In the Defence of Any Doctrines or Politions, against Objections, Every Writer in the World always claims the Common Right of Interpreting His own Sentences, or Expressions, by Others of His own Sentences, and Expressions: And We find All Men constantly, complaining (and particularly Some who have already appear'd against Me, in this Controversy,) when They imagine Themselves not to be treated, even with Equity and Allowance, in the Interpretation of Their

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own Words. I hope therefore, A Right of a lesser Nature, which may be claim'd in Strict Justice, will not be denied to Me; the Right of knowing My own Principles, and My own Defign. better than Any one else; and of explaining My-self according to Them; and confiftently with All My own Plainest and Clearest Declarations in the same Discourses, and all made use of confessedly to the same purposes. This I can say, That I have put no New Sense upon My Words; that I have fix'd No Meaning upon Any of My Expressions, but That, of which They are not only as eafily capable, as of any Other; but which is indeed the only Meaning, of which They are capable, agreeably to All My other most open Expressions, of the Sense of which there has been, and can be, no Doubt. Nor have I invented Principles fince, to support what I had faid; but laid before the World Those very Principles, which led me first to say, what I now defend. And indeed, so far I have been from finding Reason to evade, or to draw back; that I have found great, and, to Me, irrefistible Arguments to press forward; and to open and unfold the Doctrines flowing from Those Principles, much more widely, and unreservedly, than I had before done.

I design that this Book shall be follow'd, as soon as conveniently may be, with a Large Collection, out of the most famous Christian Writers, both of This and former Ages, who have embraced and publickly profess'd the same Doctrines, for which I have been treated with so much Severity: Not to induce Any Perlons to receive what I have taught, for the sake of Great Names, or upon that Argument of Authority, which I as truly disdain, in My own Cause, as I will ever heartily oppose it in that of Others; but to shew Thole, who appear to build much upon it, and to make so great Use of it against All who differ from Them, that I am not Alone; but that the Condemnation of Me, is the Condemnation of a Cloud of much greater Witnesses to the same Truths; and of Multitudes of truly Great and Good Men, many of whose Names are profess'd to be had in Veneration, even by Those themselves, who thus treat

their Doctrines.

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If the Members of the Committee shall think it proper to concur in the same Public Defence of the Representation; I suppose, it must be understood that They are All of One Mind, in what shall be said in it: unless They expressly remark The Points, in which They differ from One Another, as well as Those

Those in which They differ from Me; and the several Principles, upon which they severally go. For this is a very material Point, equally necessary for the Discovery of Truth, and for their acting equitably and justly by Those Doctrines, which They seem to the World unanimously to oppose. As I hope, I have made Use of No Expressions, in the following Pages, which can justly give Them Offense: so I assure them I shall ever kindly receive Their Sentiments and Arguments, and endeavour to make that Use

of them only which becomes a Lover of Truth.

As for the Usage, I have experienc'd from some Pulpets; which for the sake of Religion I would hide from the Knowledge of the Whole World, were it not impossible: I forgive, on My Part, Those who have allow'd Themselves in it. Whether They will forgive Themselves, when They come to search Their own Hearts, and to consider seriously this Part of their Conduct, before God; I know not. But if Any of My Lords the Bishops, in whose Diocels This is done, can think for the Honour of God, for the Interest of Christ's Religion, or for the Reputation of the Church of England; that, instead of preaching the Plain Laws of the Gospel or confuting, in a manner becoming Christians, the Principles and Doctrines which They judge to be pernicious; a Right which I pray God They may ever enjoy! the Persons of Men should be pointed out; the most Undisputed Laws of the Gospel should be broke; One of the Best and most Christian Orders in this Church, whose Cause is pretended to be pleaded, should be openly and notorionly violated; and such a Method of Preaching should be introduced, as must at length weary out All Sober and Considering Christians, of Every Sort: If Any of My Lords the Bishops, I say, can think All this for the Service and Glory of Religion; I must be content to bear My Burthen. But I know My own Heart, that, where ever My Influence could reach, I would not, for All the Party-Advantages of this World, permit the Bitterest Enemy I ever had to be thus treated: And I thank God, I can safely appeal to My own Practice in this Case, That I have ever conscientiously avoided to set Any Men such an Example. for My sake, yet methinks for the sake of Our Common Master; of our Common Christianity; and of the Church of England it self; some Check should be given to so open an Immorality, and so Great a Scandal: which if it goes on increasing, must destroy not only All Religion, but All Decency and Appearance of it.

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But if, instead of Argument and Reason, I am still to meet with Personal Affronts and Indignities, never before, as I can remember, thus introduced as a Method of Controverly; and if the Anger of Men be fill to be call'd in, and to proceed farther and farther: I can only declare to the Whole World, that I have used My Best Endeavours to serve a Cause, upon which the Gospel, the Reformation, and the Church of England, as well as the Common Rights of Mankind, entirely depend; that, having done this, I make Myfelf as easy as I can, with the Issue and Event of Things 3 that it is a Cause, in which I could more willingly spend the Rest of My Life; and a Caule, in which I could, with more certain and well-grounded Satisfaction, suffer All that this World can bring upon Me, than in Any, with which I have ever yet been acquainted. I have done, and resolve to do, Every thing in My Power, for its Support. And I now offer up the Whole of what I have done, and can do, to the Glory of God; the Honour of Christianity; the Interest of the Reformation ; and the Good of Humane Society.



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AN

ANSWER

TO THE

Representation, &c.

INTRODUCTION.



Now lay before the World my Thoughts, relating to the REPRESENTATION drawn up by the Committee of the Lower-House of Convocation, concerning several Dangerous Positions and Doctrines, contain'd in The Preservative against the Principles and Practices of the Nonjurors; and in The Sermon preach'd before the KING, March 31. 1717. Which should long

before this, have receiv'd All the Respect I could pay to it, in a Publick Consideration of what it contains, had I not been prevented by what indeed made it impossible.

As to My felf; I must ever esteem it my great Missortune, that what I have propos'd to the World hath met with such a Reception amongst Those, to whom I always wish my Sentiments may be acceptable. But if One Good

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To this Purpose, As I am always ready to review, upon all proper Occasions, what I write, and to confider it with Regard to the Objections which may be thought by Others to lie against it; so I am, in a more particular Manner, willing to do it in this Controversy now before Us: That, by this Means, the World may the better see on which Side Truth and Reason lie, in a Question of Infinite Moment; and be led, at the same Time, into the True Methods of

judging in All Debates of this Nature.

In general, As a Man, and as a Christian, and as a Protestant, I think my self obliged to compare Every Thing which I either receive, or reject, with the Principals of Reason; the Declarations of the Gospel; and the main Foundation of the Reformation. Nor have I any Thing but One or Other, of These, to oppose at any Time to what I can-Whatfoever is contrary to the first Notions not affent to. of a God, established upon the Evidences of Reason, cannot be admitted by Any One, who believes a God upon those Evidences; because it destroys all those Principles of Whatfoever is contrary to the plain Defign, Reason itself. or Declarations, of the Gospel, cannot be received by Any One who believes the Gospel; because it destroys the very Gospel which He believes. And whatsoever is contradictory to those Foundamental Principles of the Reformation, Without which it could never have been at first, and now can never be defended, cannot knowingly be receiv'd by Any True Protestant; because it destroys His very Title to that Name, and the very Thing which, as a Protestant, These are the Three Main Rules, by which He receives. I have endervour'd to conduct my own Thoughts both in the Preservative and Sermon, now before Us: and which, in the Profecution of this present Defence, I shall lead the Reader to apply, in order to judge of what I have really taught, and of what is really opposite to it.

The General Charge with which The Representation beat I have given Great and Grievous Offense, by cer-

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tain Doctrines and Positions by Me lately publish'd; partly in a Sermon, Intituled, The Nature of the Kingdom or Church of Christ; and partly in a Book, Intituled, A Preservative against the Principles and Practices of the Nonjurors, both in Church and State.

I answer, The Giving Great and Grievous Offenses is, in it felf, far from being a Token, either of Error, or of Evil A Person infinitely greater than the most Exalted of all His Servants; He, who had All Knowledge and All Wisdom to guard and explain His Defigns and his Doctrines, in the most perfect Manner; yet He, I fay, gave Great and Grievous Offense and this to such a Degree, that we hardly read One Page in the Gofpel, without reading of the Offense He gave. Christianity, thus planted amidst the Offenses it rais'd, continu'd to give Great and Grievous Offense for Hundreds of Years. Many Ages after this, the Reformation of Religion, and the Preachers who profecuted it in England, and other Countries of Europe, gave Great and Grievous Offense, for a long Time, to Multitudes of Profes'd Christians, who had quietly settled Themfelves into the Sleep of Darkness and Slavery; and to Multitudes of Those who enjoy'd the Benefit of this.

I mention this, only to shew that the Giving Great and Grievous Offense in the Sense of making the Minds of some Persons Uneasy, in the Notions or Practices which they have before rested in, is not, in it self either a Crime, or a Scandal: but must be judg'd of, by the Reasons given, or to be given, on both Sides. These will appear by considering the Two Heads laid down in the Representation, which relate to the Tendency of the Dostrines and Positions contain'd in the said

Sermon and Book.

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CHAP. I. In which the first Branch of the Charge is consider'd.

S E C T. I.
The first Particular of the Charge, stated.

THE Charge against My Dostrines and Positions is made up of Two Particulars. The First is this.

I. That the Tendency of Them is conceived to be, To subvert All Government and Discipline, in the Church of Christ

Christ; and to reduce His Kingdom to a State of Anarchy and Confusion.

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In order to state this Part of the Charge justly and clearly, I must premise that the Evil Tendency here spoken of, with Respect to the Church of Christ, can be considered under Three Views only: Either with Respect to the Universal Invisible Church, made up of Those, who do truly and sincerely in their Hearts, which are not open to Mortal Eyes, believe in Jesus Christ; or with respect to the Universal Visible Church, made up of All who, in All Countries of the World, openly profess (whether Sincerely or Infincerely) to believe in Him; or with Respect to some One Particular Visible Church, or Part of the Universal Church.

And therefore, without entering into any Niceties, which may in the least look like Unnecessary Cavils; I hope I explain the full Meaning of those Worthy Persons who drew up this Representation, and whom I am sure I would willingly understand aright, when I say that this Charge must mean that I have advanced such Dostrines and Positions about the Nature of the Universal Church, in the Sermon and Book aforesaid, as tend to subvert All Government and Discipline in particular Churches; and more especially in this Particular Protestant Church of England, to which We have the Honour, and the Happiness to belong: and that My Dostrines and Positions, by thus tending to subvert All Government and Discipline in This and Other Particular Visible Churches, are conceived to tend to reduce CHRIST'S Kingdom, or Universal Church, to a State of Anarchy and Confusion.

I persuade My-self, They will not be displeas'd with me for endeavouring to State the Charge more distinctly than it is done in the Representation; because, if it be well supported, it will lie much the stronger against Me. And, as I am consident, That they will not esteem it an Injury to have it supposed that Their Chief Concern was for This Particular Church, of which they are Members: so, I am as much assured that They Themselves will be very well satisfied that I have advanced nothing which carries any such pernicious Tendency with Regard to the Whole Kingdom of Christ, if I can prove to Them, that No Dostrines or Positions of mine have any Tendency in them, to subvert or shake any Government, or Discipline, ever

claim'd by the Church of England truly so call'd; or that ever can justly be claim'd by It, considered either as a Christian Church, under the Supreme Head, Christ Jesus, or as a Protestant Church, Reform'd, upon some particular Grand Principles, from the Absurdities of Government, Discipline, and Dostrine, in the Corrupted Church of Rome.

SECT. II.

The Four Principal Passages cited out of the Sermon, to support the Charge: and the Observations of the Committee upon Them.

Having thus endeavour'd to state the Charge it self; I shall now transcribe those Passages of the Sermon, upon which principally, the first Branch of the Charge is founded by the Committee: and likewise their Observations upon them.

The first Four and Principal Passages cited in the Report,

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em, ver m'd I. 'As the Church of Christ is the Kingdom of Christ, 'He himself is King: And in this it is implied that He is himself the sole Law giver to his Subjects, and himself the sole Judge of Their Behaviour, in the Affairs of Conscience and Eternal Salvation. And in this Sense, therefore, His Kingdom is not of this World: That he hath, in those Points, left behind Him no visible Humane Authority, no Vicegerents, who can be said properly to supply his Place; no Interpreters upon whom His Subjects are absolutely to depend; No Judges over the Consciences or Religion of His People: Serm. p. 11.

II. 'If therefore, the Church of Christ be the Kingdom of Christ, it is Essential to it that Christ himfelf be the sole Law-giver, and sole Judge of his Subjects, in All Points relating to the Favour or Displeasure of Almighty God; and that All His Subjects in what Station soever They may be, are equally Subjects to Him: and that no One of Them, any more than Another, has Authority either to make New Laws for Christ's Subjects, or to impose a Sense upon

the Old Ones, which is the same Thing; or to judge, censure, or punish, the Servants of Another Master, in Matters relating purely to Conscience, or Etetnal Salvation. If any Person has any other Notion, either through a long Use of Words with Inconsistent Meanings, or through a Negligence of Thought; let him but ask himself, Whether the Church of Christ be the Kingdom of Christ, or not? And if it be, whether this Notion of it doth not absolutely exclude All of ther Legislators and Judges, in Matters relating to Conscience or the Favour of God; or, whether it can be HIS Kingdom, if Any Mortal Men have such a

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III. 'No One of his [Christ's] Subjects is Law-giver, and Judge over Others of Them, in Matters relating

Power of Legislation and Judgment in it? Serm. p.

to Salvation; but He alone. Serm. p. 25.

IV. 'When They, [i. e. Any Men upon Earth] make any of their own Declarations, or Decisions, to concern and affect the State of Christ's Subjects with Regard to the Favour of God: This is so far taking Christ's Kingdom out of his Hands, and placing it in their own. Nor is this Matter at all made better, by their declaring Themselves to be Vice-gerents, or Law-makers, or Judges, under Christ, in order to carry on the Ends of

His Kingdom.

These are the Passages thus expressly cited in the Report. The Observations relating particularly to These, now follow. The Observation of the Committee upon the first of them, is this, p. 4. 'This Passage seems to deny All Authority to the Church; and, under Pretence of exalting the Kingdom of Christ, to leave it without any visible humane Authority to judge, censure, or punish Offenders, in the Affairs of Conscience and Eternal Salvation.'

They say, 'This is confirm'd by the Second Passage:' and that in the Third I speak to the same Sense. And after it, follows this Reflection, relating to All Three. 'If the Doctrine contain'd in These Passages be admitted, there neither is, nor hath been, since our Saviour's Time, any

'Authority in the Christian Church, in Matters relating to Conscience, and Salvation; not even in the Apostles Themselves:

Themselves: But all Acts of Government in such Cases, have been an Invasion of Christ's Authority, and

an Usurpation upon His Kingdom.

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After the Fourth, which They declare to be to the same Effect, comes this Observation. Which Words are not referain'd to such Decisions, as are inconsistent with the Doctrines of the Gospel; as appears, not only from the general Manner in which he hath express'd Himself, but from his direct Words, Serm. p. 15. And whether They happen to agree with Him, or to differ from Him, as long as They are the Law-givers and Judges, without any Interposition from Christ, either to guid or correct Their Decisions, They are Kings of

this Kingdom, and not Christ Jesus.

I must here beg Leave to stop a little, that the World may fee what it is I fay; and judge of it more clearly than They possibly can do by this last Quotation out of My Sermon. That These are My Words, I freely own: But, whether They are All My Words; or whether they are in this Manner brought in, without farther Explication; or whether they are All the Words necessary to give the Sense of that Paragraph in which they are; I am ready to refer to every Man, of what Denomination foever, who looks into this Debate. I am forry indeed, to find any fuch Occasion of Complaining: But I will complain in no other Manner, but by producing Others of My own Words, with this Observation, that they are not separated from these; not dispers'd in other Sentences, or in such a Manner scatter'd about, that Charity and Candour need to be call'd in to judge of My Intention; but Express Words. in the very same Sentence, and so put there, that the Sense of these is made entirely and plainly to depend upon them.

The Beginning of the Paragraph declares, That the Matter is not at all made better by Mens declaring Themselves Vice gevents, &c. under Christ, in order to carry on the Ends of His Kingdom. But I do not leave it thus naked, as the Committee cite this Sentence, p. 5. But there presently follows the Reason. For it comes to this at last, — That, if They have this Power of interpreting or adding Laws, and judging Men, in such a Sense, that Christians shall be INDISPEN-SABLY and ABSOLUTELY obliged to obey Those

Laws,

Laws, and submit to Those Decisions: I say, IF They have this Power, [it is repeated for fear of being mistaken,] Whether They happen to agree with Him [Christ] or to differ from Him, as long as They are the Law-givers and Judges, &c. This is connected to that Supposition, in the same indivi-

So that here is a Supposition made, of Christians being INDISPENSABLY and ABSOLUTELY obliged to Submission; and this, an express Explication, and not an obscure Hint, of what Sort of Submission, and what Sort of Authority, I was professedly opposing: which, methinks might have been taken Notice of. To this Supposition is connected as well the foregoing Sentence, which the Committee hath left without it; as this latter, which They have separated from it. And the Express Meaning of the whole is, that Whoever has an Authority, to which you are absolutely and indispensably obliged to submit your felf, let Him call Himself a Vice-gerent under Another, and profess to carry on the Defigns of that other, never fo much; yet, if you are indispensably and absolutely obliged to submit to Him, it is He who is your King and your Law-giver, and not that Other in whose Name He acts.

Put the Case of the Lord Lieutenant of Ireland. If the People there are indiffentably and absolutely obliged to submit to His Decisions, without any Interposition or Direction from the King of England; He is, to all Intents and Purposes, really and truly, King of Ireland: And the King of England, tho' the Other is call'd His Deputy, is no more, in that Cafe, Legislator or King of Ireland, than He is of Spain. His calling Himself the King's Deputy makes no Alteration. His making such Laws as are agreeable to the Laws of England, makes likewise no Alteration. It would fill be His Kingdom, if those Laws, whether Good or Bad, flowed from His own Authority; and Submission to them were absolutely due, without comparing them with the

King of England's Will.

Two Things, I beg, may be observ'd before We leave this Passage. The First is, that the Reverend Dr. Sherlock might have feen from hence, that I had fome Reason given me by the Committee, to defign to review and vindicate what I have faid about Absolute Authority, and In-

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difentible Submiffien, as well as what I have taught upon Other Points. The Second is, that there is not the leaft Tendency in this Passage to speak against regarding those Decisions and Judgments of Men, which are found; upon Confideration, to be agreeable to the Will of Christ, and are to be receiv'd as such; or so much as to hint any thing about it : But that the fole Design of it, is to shew that, whosoever He be, to whom Your Submission is indispensably and absolutely due; whether He calls Himself an Agent under Another; whether He happens to give You a Law agreeable to that Other, or not; if You are obliged absolutely to obey it, as it comes from Him, without comparing it with the Will of the Other; He is Your King truly and properly, whose Authority You are in that manner oblig'd to submit to; and not that Other, who neither directs Him, nor, upon this Supposition, is at all regarded by You.

SECT. III.

The Observations of the Committee, upon the Passages sited by Them, examin'd.

Having thus, in order to explain One Particular, produced my own Express Words; and shewn the Only Sense of which they are capable, by Construction in the World: I return now to the Passages produced to support the Charge against Me; and the Observations upon them.

The Great Question to Every Christian, in his Enquiry after Those Points in which his Eternal Happiness is concern'd, is whether a Doctrine be true or sale; whether it be agreeable, or disagreeable, to the Declarations of his Lord and Master. And this is what ought to be consider'd, in an especial Manner, by All Divines, in what-soever They think fit to lay before the World, as of Importance to the Conduct of Christians. I cannot but judge My-self happy in this, that, in the Solemn Charge against my Dostrines and Positions; I do not find it once expressly laid upon them, either that They are false, or Unchristian; either that They are disagreeable to the Rule of Truth, or he Rule of Christianity; Nor any thing urged directly against

gainst Them, either from Texts of Scripture expressy cited; or from the general Tenour and Defign of the Goffel; or from the Principles of the Reformation. I do not find that it is expresly denied, either that the Church of Christ is the Kingdom of Christ; or that the Doctrines I have built upon that Proposition, are Genuine and Just Consequences from it. If I have erred only in laying down that Proposition; then the Groundwork of My Dostrines and Positions would be faulty: And if this could be proved, All the Crime chargeable upon Me would be, that I had drawn Consequences juftly, But if I have drawn Confequences from a avrong Principle. which do not follow justly from the Principle I have laid down; if this were prov'd, it would be only a Eailure, common to Me with every Writer, in some Instance or other. But when neither of These Methods is taken; neither the Truth of the Premises directly denied, nor the Fustice of the Consequences; but only some SEEMING Consequences fix'd upon My Consequences: I can think of no better Way of leading the Reader to judge aright in this Debate, than to turn his Thoughts often to the Enquiry after what is True, and what is declared by our Savium Himself; and to the Consideration of These Consequences, in this Light only, whether They are justly fix'd upon what I have deliver'd; and whether, supposing them to be fo. They are of Importance enough to shew that My Doctrines, or Positions, are disagreeable to Truth, or to the Gofpel.

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The Observations of the Committee upon the first Four Principal Passages, I have already transcribed; to which, I shall now only add that, towards the End of the Fifth Page, They seem to refer to it, as to a Point plain from the foregoing Passages themselves, and One Subject of their Complaint, that These Passages exclude Others, [if not the Apostles themselves,] from making Decisions, and inter-

preting the Lagus of Christ.

This then is the Sum of what is charged upon these Four principal Possages; that 'They seem to deny All Authority to the Church; that They seem to leave it without any visible humane Authority, to judge, censure, or punish Offenders, in Affairs of Conscience and Eternal Sava-

tion 3 and this, under Pretence of exalting the Kingdom

of Christ: that from my Doctrine it follows, that there neither is, nor hath been, since our Saviour's Time, Any Authority in the Christian Church, in Matters relating to Conscience and Salvation, not even in the Apostes themselves; but that All Acts of Government, in such Cases, have been an Invasion of Christ's Authority, and an Usurpation of his Kingdom: And, lastly, that These Passages exclude All Men from making Decisions, and

' interpreting the Laws of Christ.

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That I have indeed endeavoured to exalt the Kingdom or Authority of Christ, above All Humane Authority, in the Affairs of Eternal Salvation, I am ready not only to confess, but to glory in. And I hope and refolve to go on to do lo. But here again, the Learned Member, whom I have had occation already to mention, feems not to have understood Me, as the Rest of his Brethren did. They fay, that by exalting the Kingdom [i. e. in this Place the Authority] of Christ, I leave the Church without Authority, &c. But He, in his Answer to A Letter, &c. p. 60. thinks it more pleasant to leave out the Word Christ; and to represent me as the First who ever thought of Sitting up a Kingdom merely for the sake of pulling down Authority: Because, as He observes, Kingdom, in the very found of it, carries more Power than Church. Had it been to indeed, that I had made use of the Notion of the Kingdom of Ghrift, to pull down the Authority of Christ; or of the Kingdom of Men, to pull down the Authority of Men; there had been some just Ground for his Observation. when He and All the World could not but see that I have not set up a Kingdom, but argued from that Kingdom which Christ Himself set up; that I have made use of the Notion, (not of a King dom to pull down Authority, but) of the Kingdom of Christ, to pull down the Authority of Men in Religion, inconfistent with it: I leave to any one to judge, whether He, and his Brethren, do not differ here likewile; and whether it is possible to invent any Medium, from which We can more strongly argue against All Undue Authority of Men, in the Affairs of Religion, than the Authority and Kingdom which Christ has relerv'd to Himself.

SECT. IV.

An Examination of a Particular Passage in the Representation, relating to Interpreters of Christ's Law, &c.

DEfore I proceed, it will be proper here to fix the Meaning of One Part of this Charge of the Committee; not only because the World may judge from another Instance, whether that Learned Person, just now mention'd, who was himself one of them, understands their Difign aright; but because it is necessary in order to My own De-His Words are these, p. 54. of the aforesaid Answer. tenfe. The Representation has but once mention'd the Interpreting the Laws of Christ, and then Only with respect to the Apostles of Christ, who upon his Lordship's Principles, are equally with Others, excluded this Authority of In-On the contrary, I beg leave to alledge terpretation. that, tho' They have, in their own Observations, mention'd expresly, the Interpreting the Laws of Christ, but Once; yet, They have left in the first Passage, which They censure, these Words, No Interpreters upon whom his Subjects are absolutely to depend; and in the second Passage, these Words, or to impose a Sense upon the Old Laws: both which might have been left out with the greatest Ease; and the Omission had been fo far form disturbing their Design, or from being Unfair to Me, that it would have explain'd their Meaning, according to Dr. Sherlock, the better, and confequently have done more Justice to Me.

It seems to Me likewise, as I have before observed, that in the Observation at the End of p.5. They are so far from mentioning the Interprating the Laws of Christ, only with respect to the Apostles, that They censure the Passages they had before produced, as excluding Others from Interpreting the Laws of Christ: which I conclude from hence, that this is join'd with the making Decisions; and that, in speaking of both, They have avoided to make use of My own Expressions. In the Passages refer'd to, My Words relating to Mens making any of their own Decisions to concern and affect the State of Christ's Subjects, with regard to the Favour of God; and to Interpreters, upon whom Christ's Subjects are absolutely to depend. They lay it up-

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on the Passages before-cited, that they exclude Others (and as they think, the Apostles likewise) from making Decisions in general; and from Interpreting the Laws of Christ: without adding the Restrictions, which I expresly mention'd. Whether I rightly infer from hence, that They censure Those Passages, as excluding All enterpretation of Christ's Laws; and All Decisions in general, of Fallible Unaffisted Men, of what Sort foever They be, and to whatfoever They relate: Or. whether One of their Own Members understands them more truly, They can best tell. I have their General Words to build upon. And He has his own private Sentiments, and his own private Wishes, to support what He says; which are no Arguments at all of what Others meant. still appears to Me, that They do, in this Observation, lay it upon Me that I have excluded, in Those Passages, Others, (if not the Apostles,) absolutely from making Any Decisions, of any fort; and from interpreting at all the Laws of Christ: and, I believe, it needs no Proof that They judge this to be a Matter worthy of blame, and of Their Censure. But however this be; I think a Short Answer will suffice, upon both Suppositions: and will be fully sufficient here at once. as well with respect to their Observation upon the Fourth Passage, as to what follows it; excepting the Case of the Apostles, which I shall afterwards particularly consider.

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If the Doctor rightly explains Their Meaning; then I am freed from the whole Charge of faying Any Thing, but what ought to be said, against the Authority of interpreting Scripture for Others; as well as against making Decisions to which Others are abblutely obliged to submit. If not; then it is sufficient to Answer, that I have spoken only against Interpreters to whom Christians are absolutely obliged to submit: and that no fuch Confequence can justly be fix'd upon this, as if I had pleaded against All Interpretation of the Laws of Christ; or All Attempts towards it; as the Committee leem to have infer'd. Again, if They contend only for Decisions, agreeable to the Gospel, and to the Will of Christ; then these are to be received as such, and upon the Account of that Will. I have spoken only against Mens making Their Own Declarations and Decifions, (confider'd as Their Own, and exprestly spoken of in such a Sense, as that Christians shall be Absolutely and Indispensably bound by them)

to concern and affect the State of Christ's Subjects, with regard to the Favour of GOD. And no Consequence can justly be fix'd upon this, as if I had declared against Any Decisions of Men, that are not properly their own; nor made by them to affect the Salvation of Christians: or against All Decisions in general, of what Sort soever: which the Committee seems to have laid upon Me.

SECT. V.

The Examination of the Observations of the Committee, continued.

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I Aving thus clearly answer'd to the Observation of the Committee, P. 5. upon the Fourth Passage cited by Them; and to what follows at the End of the same Page, as far as it concerns Others, and not the Apostles; and having before, in Sett. 2. clear'd the Only possible Meaning of Those Words of mine, which They quote in order to support one Part of Their Charge against this Fourth Passage: We may now the more distinctly consider the Main Charge, which equally affects them All.

The Charge may be divided into these following Propositions, which come to much the same Point. 1. In general,

That these Passages seem to deny All Authority to the Church. 2. In particular, That they leave it without any Visible Humane Authority to judge, censure, or pu-

nish Offenders, in the Affairs of Conscience and Eternal Salvation.' In other Words thus, 3. That it follows from them that there neither is, nor hath been, since our Sa-

viour's Time, any Authority in the Christian Church, in Matters relating to Conscience and Salvation; not even in the Apostles themselves: But that, 4. All Acts of Government, in such Cases, have been an Invasion of

Christ's Authority, and an Usurpation of His Kingdom.

What is faid here of the Apostles, will come properly to be consider'd, under that Charge, which relates to Them, in an especial manner, by and by: in which I shall shew the Part They acted, and were entrusted to act. In the mean while, I cannot but wonder to find any mention made of the Apostles, not only because Their Authority was so often declared

declared to be the One Authority of Christ, in All Points touching the Salvation of His Subjects; but because I was, in this Sermon, so plainly and evidently treating of the Ordinary, Settled, and Lasting Condition of the Church, that I may venture to affirm, there is not a Man capable of reading it, who can understand Me to have had the least Thought in my Mind, of the Extraordinary State of the Church, in the Days of the Apostles. To return,

In order to judge of the Justice of this Charge, nothing can be of more Use, than to resolve these Passages, upon which the Charge in general is made, into those distinct and short Propositions, which are the several Parts of them: that so it may be seen upon which of them, in particular, it is founded; and in what Sense Any Christians or

Protestants can permit themselves to deny them.

The first Passage, to which the Others are declared to agree, contains the following Propesitions.

1. Christ is King in his own Kingdom. I suppose,

This at least is Uncontestable to Christians.

2. Christ is the fole Law-giver to his Subjects, in the

Affairs of Confcience and Eternal Salvation,

3. 'Christ is the sole Judge of the Behaviour of His 'Subjects, in the Affairs of Conscience and Eternal Salvation.

4. Christ hath left behind Him, in those Points, No Visible Humane Authority, No Vice-gerents, who can be said Properly to supply his Place.

5. 'The Fifth, relating to Interpreters, We have already

confider'd.

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6. 'Christ hath left behind Him No Judges over

the Consciences and Religion of His People.

It is in the Fourth of these Propositions alone, that the Words, No Visible Humane Authority, are to be found. I would here therefore observe, before I pass to the Others, that those Words are not placed there by Themselves: but are first restrain'd by the Words, in Those Points, i. e. in the Affairs of Conscience and Eternal Salvation,' mention'd in the Part of the Sentence immediately preceding. So that the Sentence is this, 'Christ hath left behind Him No Visible Humane Authority in the Affairs of Conscience and Eternal Salvation.'

tion: And an Authority in those Points, can be no less than an Authority to determine Other Mens Consciences; and to determine either the Terms, or the Certainty, of their Salvation. But neither are these Words lest so; but farther explain'd, without stop or delay, by adding, No Vice-gerents who can be said properly to supply his

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And when I have mention'd this, I hope, I need not ask any Member of this, or any Protestant Church, whether We boast of Any Vicegerents who can be said properly to supply the Place of Christ. If we do; in God's Name let it be 'proclaim'd aloud, that the deluded People may not any longer seek for that great Blessing of Christ's Vicegerent any where else; but know their own Happiness, and congratulate Themselves upon it. But if We do not; nay, if in All our Disputes with the Roman Catholics, We disdain so great a Presumption; and leave to Them alone, so monstrous an Absurdity: let not Any One be the more censured, or the worse thought of, amongst Protestants of the Church of England, for openly affirming what is the very Essence of the Protestantism, and the

very Foundation of the Church of England.

Let us now confider The Charge, with relation to the Other Three remaining Propositions. That they seem to deny All Authority to the Church, is a general Expression: without either declaring what is contended for, under the Word, Authority; or what is meant by the Word Church, to which this Authority, according to Them, ought not to be denied. In the other Observation, it is Authority in the Christian Church, in Matters relating to Conscience and Salvation. To these I have already answer'd, that I have denied No Authority to the Church, but Absolute Authority: That is, an Authority to the Sentence of which Inferiors are indipentably obliged to fubmit. And therefore, if in the Christian Church there be an Authority in Superiors, properly so called, which is Not Absolute; and an Obligation in Inferiors, to submit to meer Human Authority, properly so called, which is not Indispensible: I am, notwithstanding any thing I have faid, as much at liberty to declare for it, as Themselves. If there be not; it is but just to expect that either They should declare Themfelves felves publickly for Absolute Authority; or not censure Me for declaring publickly against it.

SECT. VI.

The Charge, relating to the Authority in the Church, to judge, and punish Offenders, consider'd.

THE only Particular by which this General Charge is at all explain'd by the Committee, is this, that These Passages seem to leave the Church without any Visible Humane Authority, to judge, censure, or punish Offenders, in the Affairs of Conscience and Eternal Salvation. This is the only Point particularly mention'd: and We will now compare it with those Words of mine, to which alone, this par-

ticular charge must relate.

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In the First Passage I express My-self thus: 'Christ is Himself Law giver to His Subjects; and the sole Judge of their Behaviour, in the Affairs of Conscience and Eternal Salvation: and that ' in those Points, He hath left behind Him No Judges over the Consciences and Religion of His People.' In the Second Passage it is express'dthus, 'Christ Himself is the sole Law-giver, and sole Judge of His Subjects, in All Points relating to the Favour and Displeasure of Almighty God.' And again, No one of His Subjects, any more than another, hath Authority to judge, censure, or punish the Servants of another Master, in Matters relating purely to Conscience, or Salvation.' The Third Passage is this, 'No One of His Subjects is Law-giver and Judge OVER Others of them, in Marters relating to Salvation: but HE alone.'

What is express'd in the First Passage, by 'The Affairs of Conscience and Eternal Salvation,' is express'd in the Second, by 'All Points relating to the Favour and Displeasure of Almighty God.' In the First it is afferted, that 'Christ has left No Judges over the Consciences and Religion of his People:' In the Second it is express'd by denying the Authority of Any-to judge, censure, or punish the Servants of Another Master, in Matters Relating purely to Conscience, or Salvation.' So that

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it will be quickly very plain what was meant by those Affertions. With the respect to Christ it is affirm'd, that He is the fole Judge of the Behaviour of Christians, in the Affairs of Conscience and Eternal Salvation; the fole Judge of His Subjects In All Points relating to the Favour or Displeasure of Almighty God. That is, as He Himself appointed the Terms and Conditions, on which His Subjects are entituled to the Favour of God; so is He Himself, to whom All Judgment is committed by the Father, the sole Judge of their Be haviour, to determine the Sincerity or Infincerity of it in all Affairs depending upon their Consciences, into which no mortal Eye can look; and in All Affairs of Eternal Salvation, to determine whether They have a Title to it; whether They are such as God receives and retains in his Favour, or fuch as are entitled to his Difpleasure: Which are Things not possibly to be determin'd by Any One, who is not acquainted perfectly with the Consciences of Men.

With respect to Others it is affirmed, in the First Palfage, that Christ hath left behind Him no Judge OVER the Consciences and Religion of his People! Expre In the Second, that ' No one of them has Authority to In the Second, that 'No one of them has Authority to Judge, censure, or punish, the Servants of Another Markers, in Matters relating purely to Conscience or Salvation: In the Third, that 'No One of His Subjects in Etc. Judge OVER others of them. in Matters relating to but I Salvation; but He alone: And, in the Fourth, which were the Committee saith is to the same Effect, this is expressed and make explained, by declaring against 'Humane Decisions the I made to concern and affect the State of Christ's Substant jects, with regard to the Favour of God.' I little explained to find so plain, and so Christian Propositions, certained to find so plain, and so Christian Propositions, certained to find so plain, and so Christian Propositions, certained to find so plain, and so Christian Propositions, certained to find so plain, and so Christian Propositions, certained to find so plain, and so Christian Propositions, certained to find so plain, and so Christian Propositions, certained to find so plain, and so Christian Propositions, certained to find so plain, and so Christian Propositions, certained to find so plain, and so Christian Propositions, certained to find so plain, and so Christian Propositions, certained to find so plain, and so Christian Propositions and the Salvation of Another Master, in Which the Salvation of Another Master, in Which the Salvation of Another Master, in Which the Salvation of Another Master of Christian Propositions of Another Master of Christian Proposition of Christian Prop Matters relating purely to Conscience, and Eternal Salver; vation; then 'Christ has left behind Him Judge OVER the Consciences and Religion of His People: and if 'He has left behind Him Judges OVER the prete Consciences and Religion of His People; then, the Consciences and Religion of His People are subject to

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them whom He has left Judges OVER them; and hen there is a Right and Authority in Some Christians, to letermine the Religion and Consciences of Others; or Under which, the Religion and Consciences of Others are put by Christ himself. And, what is more, it the Decisions of Any Men can be made to concern and affect the State of Christ's Subjects, with regard to the Favour of God; hen the Eternal Salvation of Some Christians depends pon the Sentence pais'd by Others. If the Learned Comnittee approve of These Consequences, I am very ready to declare that I intended what I faid against All fuch Doctrines; and that I am determin'd ever to oppose them. From the leveral Ways of expressing My Meaning, it sas evident, as I believe Any Person's Defign ever was in he like Case, that the Authority which I deny to Any Men, s fuch 'an Authority to judge, censure, or punish, the in'd Servants of another Mafter, as implies in it an Authority OVER the Consciences and Religion of Christ's Peothe ple; or, as implies in it an Authority to make Decisions Pafwhich shall affect the State of Christ's Subjects, with dges idged regard to the Favour of God: Which are My own ple! Expressions, in these very Passages, upon which this Charge is fix'd. As to the Authority therefore, here spoken of by the Mt Committee, viz. the Authority of Judging, Censuring, and alvi Punishing Offenders, in the Affairs of Conscience and Eternal Salvation; I answer, that The Word Offenders on the put here, instead of the Servants of Another Master, raises which a very different Notion in the Mind; and may help to make a very different Sense from what I intended: That the Phrase, Punishing Offenders, in the Affairs of Conscience and Eternal Salvation, sounds so to Me; and is so very hard, he ex and uncommon an Expression; that, I confess, I can only such a what is meant by it here, from Other and plainer judge, Expressions, in the following Part of the Representation, which I shall consider in their Course: But that, whatever it is, that is claim'd under the Words 'Authority to judge punish Offenders in the Affairs of Conscience and Eternal Salvation'; I have opposed No Authority, unless it Eternal Salvation; Lanswer, that The Word Offenders Ets is nal Salvation'; I have opposed No Authority, unless it R the pretends to be an 'Authority OVER the Consciences and n, the Religion of Christians; to the Decisions of which They est the indispensably obliged to submit; and the Declara-

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tions of which are made to affect their Estate, with regard to the Favour of God.

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SECT. VII.

An Examination of what Dr. Sherlock has alledged upon this Part of the Charge.

THE Point I am now confidering feems, in the Opinion of the Reverend Dr. Sherlock, to be the only Point of Authority, worthy of the Zeal of the Convocation, under this first Head of the Charge: and that alone, by which He appears willing and resolv'd to explain and determine the Sense of their Words. Answer to a Letter, p. 55. And therefore, I shall go on now to endeavour to give Him, and Others, Satisfaction in this Point, as He would lead the World to understand it: Tho' I must beg his Leave, in Justice to the Committee, to judge of Their Meaning and Intention from their own express Words in other Parts of the Representation

Parts of the Representation. His Manner of Expression is very remarkable, p. 57. His Lordship affirms that Christ is the Sole Judge of the Behaviour of his Subjects, in the Affairs of Conscience and Eternal Salvation—in all Points relating to the Favour or Displeasure of Almighty God. WE fay, that Christ is not sole Judge of the Behaviour of Men, with Respect to the Laws of Christ, For, He adds, the Church has a Right to judge of the Behaviour of Men, with Respect to the Laws of Christ; which are Points most certainly relating to the Favour or Displeasure of Almighty God: As, He observes likewise, the plainest, the Moral Laws of the Gospel do relate to Salvation. p. 16. He might have added, if He had so pleas'd, that Every Particular Christian has a Right to judge, nay cannot help judging, of the Behaviour of Others, with Respect to the Laws of Christ, openly violated by Christians. And this He might have urged, with as much Justice, in Opposition to what I have taught.

But certainly this Worthy Person, in arguing against My Dostrine, ought to have taken in at least, All the Expressions in the Four Passages quoted by the Committee itself;

and All declared by Them to be to the same Purpose: and not to have built His Charge upon One Expression alone, by Virtue of calling it, without any Authority from Me, My Explication of My Sense; as if I had put that single Expresfon for the Declaration of every Thing I intended; and released All Persons from All Obligation to consider Any Other of My Words. I do not pretend to judge of the Reasons He had, in His own Mind, for such a Proceeding. But I can think of Two only; because, if He had put All My Expressions together, He could not so well have harged Me with afferting what He feems resolv'd I shall flert; and argued against me in Manner He has done: and because He has Himself, upon Another Occasion, aid so many Things against meddling with the Consciences nd Religion of Others; that He was not so willing, in his wn Name, to lay any Charge upon Those Words, even tho' he Committee manifestly have.

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We will only put the Case that He has himself somethere, unfortunately declared against the Civil Magistrate's adging, or punishing Christians in Affairs relating purely o Conscience. Would He think it a fair Way of arguing, o say that, by this, He has debar'd the Magistrate from Il Right to regard the Moral Actions of Men; and to add his Keason, for to Conscience certainly Moral Actions do elate? And would He not complain of the Hardship of aving these Words, relating purely to Conscience, so interreted? I think that He would; and that he might do with great Justice: And therefore, would hope that no ich Arguments may be thought conclusive, as are founddupon taking My Words, Judge, Censure, Punish-Affairs of Conscience and Eternal Salvation', - Matters relating purely to Conscience or Salvation'; and the ke; in a Sense, in which I neither did nor could intend

lt is plain, that by 'Points relating to the Favour or Displeasure of Almighty God, I mean the same I exress'd, in another Place, by 'Affairs of Conscience and Eternal Salvation; and, in another, by 'Matters relating purely to Conscience, or Salvation'; that when deny 'All Authority in Men to judge in these', I do the me that I do, in other Words, when I deny in one

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Place, that 'Christ has left behind Him any Judges O. " VER the Consciences and Religion of his People; in another, any Judges OVER Others in Matters related ing to Salvation; and when, in another, I declare against Humane Decisions affecting Mens State, with regard to the Favour of God.

The Committee, in their Observations, affirm that these are all to the same Sense; and to the same Effect: And there fore, common Jultice require that they should All be confider'd, and not One of them feparately, in the me king good the same Charge, drawn up against them All.

But because He is pleas'd to lay so much Stress upon One alone, which He thinks, gives Him the most Advan tage: I would defire it may be confider'd, what it can be fuppos'd, I could mean by the Word Judge, when I speak of Christ alone, as a Judge of the Behaviour of Christians, in Points relating to the Favour or Displeasure of Almighty God: and when I deny that Any Men upon Earth are fo. Certainly a Judge in that Case, is One by whose Sentence it is deter min'd whether a Person shall enjoy the Tokens of God Favour, or of his Displeasure. Thus is our Saviour Judge. He is qualified to pass Sentence, as He is acquainted with all Circumstances relating to Men's Sincerity: And upon his paffing it, the man's Condition is determin'd irrever fibly. And thus is He Judge alone. For what I affirm of Him, I deny of Others, in the same Sense in which I affirm it of Him: And in no other, can I be supposed to deny it because it answers no Purpose; nor is at all agreeable not only to My Defign in this, but to all My Expression in other Passages. In p. 14. of the Sermon, it is express thus, 'When They (i. e. Any Men) make any of their own Declarations or Decisions to concern or affect the State of Christ's Subjects, with regard to the Favour 'God.' This is the Fourth Passage, cited by the Committee it self; and, as Themselves say, is to the same Effect with eopl the Others. If so; then the Others are to the same Effe with this. And, as nothing can more plainly shew it lone what Sense it is, that I deny to Any Christians the Authority of judging the Servants of another Master: So I desire by ad the lone common Justice, when I defire this worthy Person, not to rotests take what He pleases of My Words, and to leave what tual take what He pleases of My Words, and to leave wha

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He pleades, when He is fixing My Sense. If He thinks fit to affert this Authority, in this Sense in which I have in this Passage denied it; I will own indeed, that He contradicts Me: But I will at the same Time lament such an Affertion from the Hand of a Christian, and a Protestant Divine. But if He afferts quite another Sort of a Thing; and endeavours to make the World believe that He is confuting Me, because He calls it Judging: I must prefume to put Him in mind, that He only fights against an Image of his own creating; and no more oppoles what I have Taught. han if the Sound of our Words did not agree. Again, in 24. of the Sermon, what I complain of, is repeated expresly thus - Substituting Others in the Place of Christ, as Law-givers and Judges, in the SAME POINTS, in which He must either Alone, or not at all, be Law-giver and fudge. Now I would beg to know, whether this Passage has not also a Right to be consider'd, in the fixing My Meaning; and whether it can fignify any thing against his, to name POINTS, which are not the SAME POINTS, in which Others may Judge; but not judge n the same Sense, in which the sole Judgment is attributed idge. o Christ. With

Perhaps He, who has already been so pleasant upon the ike Occasion, may ask again, Alas! Why has All this Flame een raised about Nothing? About a Dostrine which is not disuted? And I may be told, that I here likewise fight without in Adversary. I shall be glad to find it so: And leave those that have raised the Flame, to consider whether hey have rais'd it about Nothing. I meant it against These who are very free in declaring Others of Christ's Subjects out f God's Favour; and in obliging Almighty God, to exeute the Sentences of Men. If we have had no fuch anongst Protestants; or if Not one remains, who speaks any hing like this: Yet it might be pardonable to guard our People against the Presumptions of Roman-Catholics; who asume to themselves that Power of Judgment, which Christ lone can have; and who have not yet given over their uthoris Defigns amongst Us. But how lately is it, that We have ad the People terrified with this very Presumption, even by rotestants; and the Term of Church-Power, and the Spitual Fatal Effects of Beelesiastical Consumer, made use of, to



draw Men from their Allegiance, and frighten them into Separate Communion? And besides Those of this Sort, this Worthy Person himself knows a Late Writer who has, I think unwarily, spoken of the Effects of the Spiritual Punishments the Church Inflicts, being generally sufpended till the Offender comes

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into the Other World. Serm. Nov. 5. p. 8.

In this Sentence, He takes it for granted, that the Spiritual Punishments inflifted by the Church, have Effect in the Other World. If they have; then the Condition of Christians with respect to the Favour of God, is determin'd by the Sentence of the Church pass'd upon them. And tho' by the Church. We are not taught exactly either what Set of Christians, or Whom amongst Any particular Sort, to Understand; yet it must be understood of some Men in the Church. And fo, the Supposition is, that A Sentence pass'd by some weak and fallible Christians, upon Others has Effect in Another World. If this be so; I confess, I think the Condition of Christians, much worse than the Condition, in which St. Paul describes the Heathers to be; who are left to their own Consciences, and to the Righteon Fudgment of God. But I have such Notions of the Goodness of God, and of his Gracious Designs in the Guspell that I think it My Duty to declare My Judgment, that the Supposition is greatly injurious to the Honour of God and of the Golpel; and the Thing it felf impossible to

If He, or His Friends, can fee this Point in that Light, I must beg of them to answer this Argument: which, if it were not a great Presumption, I would call a Strict Demonfration. 'A Sentence or Punishment of Men, which makes not a Tittle of Alteration, in the Eyes of God, with ref pect to the Spiritual Condition of a Christian, cannot be faid to have Any Effect in the Other World. But the Spir ritual Punishments, inflicted by the Church, are of that Sort. Therefore they can have no Effect in the other World. That the Spiritual Punishments of the Church make no Alteration in the Condition of a Man, with relpect to the Favour or Displeasure of Almighty God, is fance pect to the Favour or Displeature of Thingson fully in Cong plain from hence: that, supposing them wrongfully in Cong plain from hence: that, supposing them brefer full equally in the Favour of God. And if it be supposed, (as

it fometimes is, upon this Subject,) that He behaves hims felf, under the most undeferv'd Censures, with any degree of Impatience, Pride, or Stubbornness; and that this difpleafeth Almight God: it is plain that He incurs no part of that Displeasure, upon account of the Sentence of Men; but folely upon the Account of his Own Behaviour; it being his own Behaviour alone, and not the Semente of Men, which has any fuch Effect. And then, on the other Hand, supposing No fuch Punishment inflected upon a Vile and Wicked Christian; He is, nevertheless, under the Displeasure of Almighty God, to an equal Degree, as He

would be, if it were inflicted.

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The Excommunication of the Incestuous Corinthian, spoken of by this Worthy Person, neither added to God's Displeafure; nor would the want of it, have at all diminish'd it. Neither, if He had died in an impenitent Condition, would that Sentence have had any Effect in the other World; in which His Condition would have been determin'd, not by that Sentence, but by the Rule laid down by Christ; and by his Righteous Application of it. Neither was the Punishment, inflicted upon Him, defign'd to have Effect in Another World. He was suppos'd to be out of God's Favour as much before the Sentence, as after t. A present bodily Punishment, (to which We, I suppose, have nothing parallel) follow'd upon the Sentence. The Sentence was design'd to have Effect in this World; that the Just Sentence of God against Him, might be avoided, if ed in Another. He was declared Unworthy of being accounted a Member of a Christian Society; or of being acknowledged as a Christian, whilst He lived in an open and notorious Violation of a Moral Law of Christ. It would be well, if the State of the World, and All Circumstances, would allow of the same always: and that it could be perform'd impartially, without respect of Perfons. But I question whether Any thing can be certainly argued from the Proceedings of St. Paul, and the Corinthian Church, in His Case; but where All Circumstances are parallel. An Apostle directing; the whole congregation joining; and a Bodily Punishment, as a present Miraculous Effect of the Sentence, consequent upon them, as a present Miraculous Effect of the Sentence, consequent upon them, as a present Miraculous Effect of the Sentence, consequent upon them. The Sentence was defign'd to have Effect in this World;

or of the Ordinary Discipline of Any Christian Churches. Not indeed do I know of Any sort of Excommunication ordinarily practis'd, either in This or Other Churches, which is parallel to that; or which consequently can be justified by it. And whoever thinks seriously either of the Manner, Cause, or Objects, of our Excommunications, generally speaking, should methinks, in pity, forbear to mention the Word.

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I do not doubt, but the Nature and Usefulness of the Thing is a sufficient Justification of Any Christians, who fet a Mark upon the open Immortality and Wickedness of Any profess d Christians; even by refusing to them the Peculiar Tokens, and Marks, of Christian Communion; 38 well as by avoiding their Company, and Conversation: unless where there are hopes of doing them good. But what is this to the Authority of Judges OVER the Consciences and Religion of Men? What is this to their being Judges OVER Others, in Matters relating to Salvation; or to their being Judges of the Behaviour of Others, in the same Sense that Christ is: with an Authority of passing a Sentence, which shall determine their Condition, with respect to the Favour or Displeasure of Almighry God; or, in another Phrase, which I beg leave to borrow, with fuch a Power of Spiritual Punishment, as shall have Effect in another World, Every Christian has a Right to Judge nay, He cannot help Judging, of the Behaviour of Men, h a plain Law, acknowledg'd and receiv'd by the Offender himself; as the Doctor expresses himself, p. 57. That is, Even Man will judge Him to be a Murtherer, who takes away His Neighbour's Life unjustly; and Him to be an Un charitable Man, who never does any Acts of Charity: and every Christian has a Right to shew His Sense of these Open But this is One Thing: and Judging so as to pre tend to determine other Mens Consciences, and other Men Religion; or so, as to pretend to fix Their Condition, or all affect it, in the Eyes of God; this is Another Point on tirely. The One is Authoritative; and the same with the Prerogative of Christ: The Other is not Authoritative, either fo as to be peculiarly lodg'd in Any One Part of Christ ans OVER Another; or so as at all to affect the Salvain

of the Person thus judg'd, and his Condition, as to the

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Certainly therefore, it cannot but be a furprizing Thing to see a Learned Member of the Committee contending, with so much Zeal and Warmth, that there are Men; who have a Right to Judge in One Sense; in Opposition to Me, who have contended against it, only in Another: taking One of My Expressions for My full Sense; and letting alone Three or Four Others, which have the fame Right to be regarded: and, because the Laws of Christ relate to Salvation and the Favour of God, in One Sense, arguing from what is indeed no more than a Right in all Christians to see Open Wickedness, and to Judge Willful Sin to be contrary to Christ's Laws, and the Notorious Sinner unworthy of being acknowledged by Them as a Brother; arguing, I lay, from hence against Me, who have declared solely against All Right in Men, to be Judges OVER Others, in the Affairs of Conscience and Salvation, in another Sense or against All Authority in Men, to judge, censure, and punish the Servants of Another Master, so as to affect their Title to God's Favour and to Eternal Salvation, by their Sentence.

SECT. VIII.

Two Cases, for the farther Explication of this Subject.

Beg the Patience of the Reader whilst I put Two Cases; which may help Us to judge aright of such a Way of arguing, as this is. The First relates to Temporal Judges: the Second to the Destrine and Conduct of St. Paul.

1. Supposing One should lay it down, that the Judges of this Land, were the only Judges of the Behaviour of the King's Subjects, in Affairs of Life and Death; or in Matters relating purely to Life and Death: it would not, I presume, be a good Argument against this, to name some Points which may be said to relate to Life and Death in some Sense; and to name some Persons who have a Right to judge in some Sense, in those Points: but neither of these, in the same Sense, in which Those Words are used, when this sutherity is affirm'd of the Judges or denied

of All Others. Supposing, for Instance, it should be urged that Difenses and Medicines, relate to Life and Death; and that this Doctrine destroys All Right in Physicians to prescribe, in Affairs relating to Life and Death; nay, or in Any Men to take Care of their own Health; or so much as to judge what to eat, or what to drink, because eating and drinking relate to Life and Death: who would not immediately fee that All this is of no Importance; because it proceeds upon taking that in One Sense, which was affirm'd folely in Another; and is No Contradiction to what was laid down, because it amounts to no more than this, that, tho' the Judges of the Land are the sole Judges in One certain Sense, of Affair's relating purely to Life and Death, in One certain Sense; yet, Others are Judges in another Sense of the Word, of Affairs which relate to Life and Death, as these Words may be used in another, and a quite different Sense!

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2. For the farther clearing of this Matter, let us suppole the same Way of arguing applied to the Words of St. Paul himself. He hath in Effect afferted the same Thing more strongly than I have. He asks, with Difdain, and Idignation, Who art Thou, that judgest another Man's Servant, ' conducting Himself, according to the Best Light of His own Conscience, in the Affair of Salvation? To his own Master He standeth, or falleth: i. e. Christ alone is his Judge, in that Affair; and 'hath left behind Him no Judges over the Consciences and Religion of His People.' If it should be replied, That this feems to deny All Authority to the Church; All Authority to judge, cenfure, or punish Offenders, in the Affairs of Conscience, and Eternal Salvation: and particularly the Authority of Excommunicating fuch an Open and Notorious Sinner, as He himself thought worthy of fuch a Punishment in the Corinthian Church. If this, I fay, should be cast upon St. Paul's general Doctrine; I hope, it would be a very fatisfactory Answer to alledge, that No fuch Consequence can be infer'd from hence, because it is very plain these Two Points are not Contradictory. The On relates to the Authority of Judges OVER Mens Consciences and Religion; to the centuring and punishing the Servants of Christ, conducting their Consciences and their

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Lives, by what they esteem to be well pleasing to Him: The Other relates to quite another Matter; to the Right of All Christians, to avoid the Company of a Person acknowledged to be an open, Notorious Violator of the Laws of Christand of the Dictates of his own Conscience. The One relates to an Authority affuming to define, in the Case of Particular Persons, who are not Open Violators of Christ's Moral Laws, that They are out of God's Favour and entitled to His Wrath: the Other relates to what is not indeed properly Authority; but a Right which All Christians have to avoid an Open Willful Scandalous Sinner, if they can; and to a Determination which pretended not to alter the Case of the Man, with respect to the Favour or Displeasure of Almighty God. The Incessious Corinthian was never the more, or the less, out of God's Favour, for what was done by the Church. St. Paul therefore, might vehemently oppose All Authority of Any Men in the Church, as Judges OVER the Consciences and Religion of Other Christians; and yet be very much for a Right in Christians, which implies in it no such Authority OVER the Consciences and Religion of Others. He might be zealous against Judging, Censuring, and Punishing, the Servants of another Master, in those Affairs which were guided by their own Consciences, and upon which They judg'd their own Salvation and the Favour of God to depend; and yet be as zealous for the Right of All Cristians (whenever the State of the World can permit it,) to fet a Mark upon Notorious Open Offenders against their own Coniciences, and the plain Moral Laws of Chrift: a Right, which implied in it Nothing like to that Authority of judging, centuring, and punishing the Servants of Another Master, in the Affairs of Conscience and Eternal Salvation,' which He had before demned. I cannot but hope therefore, that for the Sake. of St. Paul, from whom I borrowed the General Expression of Judging the Servants of Another Master, My Dostrine will be thought very reconcileable with his own Determination, and the Behaviour of the Corinthian Church, in the Case of the Incestuous Corinthian.

To Sum up the Argument; As, in both these Cases now mention'd, the Objections are unjustly framed, because the C 3

Words made use of, tho' the same in Sound, yet differ entirely in the Sense in which They are used, on each side of the Matter in Debate: So, in the Question before Us, They who censure what I have said, ought to censure it in that Sense only, in which I have said it. And if They contend against me, in this Point, They contend for the Authority of some, as Judges OVER Others, in that Sense only, in which I have denied it; in the same Sense, in which I have affirmed it of Christ alone.

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SECT. IX. A Continuation of the same Subject.

Have been the longer upon this Point, because this is the Sense which Dr. Sherlock is pleased to put upon the Only Particular named, in the first Observation of the Committee, to support the Solemn Charge contain'd in the First Article: tho' it is plain, this is not the only Point intended; nor understood by the Committee in that Sense, in which He wishes the World to understand it. And I think, and hope, I have shewn as evidently, as any such Point can be made out, that what I have maintain'd is far from deferving the Censure of Christians. I am very willing that that Learned Member should please Himself, and divert his Readers, with the happy Thought of claiming the Word Absolutely, in this Part of the Debate, for the Use of the Committee. If it can be of Any Use to Him, or to Them; I am very free to repeat, what He seems to think so great an Absurdity, Answer, p. 57. and to declare to All the World, that of Judges, in the Case now before us, I have said, There are Absolutely None to Judge. But then, it is but Common Equity and Justice to expect, that I may be understeod in that Sense alone, in which both the Defign, and the Words, of My Doctrine, agree. I am ready still, Absolutely to affirm that 'Christ is the sole Judge of the Behaviour of his Subjects in the Affairs of Confcience and Eternal Salvation, &c.' Now Christ is in no other Sense, Judge of the Behaviour of Christians, in Those Points; but as their Condition will, and must, be determin'd by his Septence. When therefore, I deny this of Men; and when I do it, by Way of Inference from the Prerogative of Christ,

Christ, I do not, (I will add, I cannot,) mean to deny this of Them, in any other Sense, but that, in which I affirm it of Christ. And in this Sense, I am ready still to profess that I Absolutely deny All Authority of Judging in Any Part of Any Church of Christ, viz. All such Authority, as can oblige Almighty God to ratify Any Sentence in Heaven, passed here on Earth. I deny, not only against the Roman-Catholics, but against Those who have lately revived their Dostrines for a Defence of their own Separation, and a Terror to Our Churches, All such Authority, as pretends to throw Men out of God's Favour, by the Determination, or Excommunication of Men: Or, in other Words, I deny against what the Reverend Dr. Sherlock has formerly supposed, that Any Spiritual Punishment, inslicted by the Church, has

EVER Any Effect in the Other World.

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They therefore, who lay it upon the Passages now before Us, that They feem to deny All-Authority to the Church; must maintain that the Authority of Judging and Condemning Men, so as to affect the Condition of Christians, with respect to the Favour of God, is All Authority; and that there is No Authority but this. And then indeed, I am ready to acknowledge, in the Face of the whole World, that, if to deny to Men the Authority of Judging in the same Sense in which I affirm it to belong to Je-Jus Christ, be to deny All Authority to the Church; I have, and do still deny All Authority to the Church. And if to deny All fuch Visible Humane Authority in Judging, as can affect the Salvation of Men, or the Favour of God towards them, be ' to leave the Church without Any Visible Humane Authority to judge, centure, or punish Of-'fenders, &c.' I confess, I have done it; and must do it, as long as I can read the Gofpel, or understand Any Thing of the Nature and Attributes of God. But if They hold Any Authority besides this; or if They maintain that there may be Authority, or Right to judge, censure or punish Offenders, in quite another Sense, than That, in which I have denied such Authority to judge, censure, or punish the Servants of Another Master; then, They cannot themselves, conceive the Passages cited by them, to tend to subvert ALL Government and Discipline in the Church of Christ: nor, particularly, in this Reformed Church of England; unless

They can show that this Church claims, by any Authority Att, the Authority of Judging, &cc. in that Sense in which I have affirmed it of Christ; and in which alone, I have denied it of All Men. But indeed, the same Way of arguing would as well, and as justly, prove that I have, even in these first Passages, by afferting Christ to be the sole Judge of His Subjects, &c. effectually excluded the Civil Magistrare from punishing the Greatest Malesactors; because their Actions have some relation to Conscience, and their own Salvation: as it does, that I do by this deny All Right in any Christian Church, to judge and punish Offenders, in another Sense. And this might have been put as strongly under this first Head of the Charge, as the Other.

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In fine, If it be a Crime to affirm that All Christians, in the Conduct of Themselves, and the Direction of their own Conscience, [i. e. in the Affairs of Conseience and Eternal Salvation; in All Points upon which their Title to God's Favour or Displeasure depend, [i. e. in All Points relating to the Favour or Displeasure of Almighty God; in Matters in which their Salvation is concern'd [i. e. in 'Matters relating purely to Salvation ;'] If it be a Crime, I say, to affirm that All Christians are, in these Matters, to be determined in this World by Christ alone, as a Law-giver; and to have their Condition in the Other World depend upon His Judgement, and His Sentence alone! I contess, I despair of knowing what We mean by the Justice of God; or the Mercy of the Gospel; or what it is that the plainest Declarations of Christianity set forth. Nor can I ever understand, upon this Bottom, what it was that could move or justify Those, who have broke of from the Tyrinny of the Church of Rome: unless it be sufficient to say, that it was only that Power might change Hands.

The Summ of this Part of the Cause is this: 1. The Judging, Censuring, and Punishing Offenders,' [which the Reverend Dr. Sherlock explains of Open Violators of the Moral Laws of Christ, acknowledg'd by Those very Offenders,] i. e. The Judging Such to be Unworthy of the solemn Token, of Church-Communion, and the punishing Them by denying to them the Holy Sacrament,

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is no more an Authority OVER the Consciences and Religion of Christ's Subjects; or of making Decisions, which Decisions shall themselves affect their State in the Eye of God; than the Right that every Christian has, in his particular Station, of shewing his Dislike of Open Sinners, and of not owning them for Christians. And therefore, it is not a Point of which I have faid, or indeed, thought to say, one Word in the Sermon. 2. If I had had the least Thought of Offenders, Open Notorious Offenders against the Moral Laws of Christ, acknowledged by Themselves; I could not possibly have avoided the Word, or have chosen instead of it the Expressions of St. Paul, the Servants of another Master: which supposes them not Open Transgreffors of His Moral Laws. 3. If I had had the least Thought of Open Immoralities, acknowledged by the Sinners themselves to be Violations of their own Consciences, and of the plain Law of Christ; it is impossible to conceive that I could have call'd these Open Immoralities, by the Name of Affairs relating purely to Conscience and Eternal Salvation; without once to much as hinting at their Name. For Affairs relating purely to Conscience, as I conceiv'd then, and do still conceive, are properly speaking, (Not Open Acts against Mens own Consciences, which were never so call'd by Any one Writer in the World, but) Affairs transacted between Them, and their own Consciences; by the Direction of their own Consciences; and of which no Men can judge, without knowing their Consciences. 4. An Authority, or Right, to judge, censure, punish, in these Points, I reserve to Christ; and deny All Christians, of what Rank soever: because it is an Authority OVER the Consciences of Others, which no Men can have; an Authority to judge in Points, in which no One can judge, who does not know the Hearts of Men. 5. A Right to judge that an Open Sinner against the Moral Laws of Christ, is an Open Sinver, and not worthy of being own'd as One of the tors of Christian Society, I have never denied to Every Christian: Thole much less to Those, whose Officent is to administer Holy Things; and who therefore, must judge for Themselves, worthy nd the that it is not proper for Them to acknowledge, as Chrifians, Those who openly and notoriously live in a Violacrament,

tion of the Moral Laws of Christ. 6. I will add, as I pass, one Question; Whether the Reverend Dr. Sherlock, or I. give the more fincere Proofs of our Concern for this Right: I, who have pleaded for the repealing an Act of Parliament. which forces Clergymen to give the Communion to every Atheift, or Debauchee, who may be named to any Civil Office; unless he chuses to be ruined for not doing it; or He, who would appear to contend earnestly against Me, for the Continuance of that Burthen, under which All good Men, as I have understood, have long groan'd.

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That fame worthy Person may see from the whole of this, how much He is mistaken in the Account He gives, from his own Invention, of my defign'd Answer, p. 55. He proposes the Difficulty, 'Is there Authority in the Church to exclude fuch a one as the Incestuous Corinthian, from the Christian Assembly, and to deny Him the Use of the Sacraments? [I suppose, He means One Sacrament.] If You say, Yes, (says He) You allow the Discipline. But then, (He adds) according as His Lordship intends to answer the Representation, You will be told That You claim an Absolute, Unlimited, Unconditional, and Mere Authority to make and interpret Laws for Christians.' That I intended to answer the Representation in this Manner, by answering thus to a Difficulty which is not there once expresly propos'd, is entirely his own Imagination. He fees, I have another Answer to make : and I do affure Him that, before He told the World fo, I had not the least Suspicion that the Committee had an Eye to Excommunication, as if they understood Me to oppose it in this Sense; nor do I yet believe They had. My Answer is natural, and plain. I never was concern'd against Excommunication in this Sense: neither do His Brethren, when they speak plainly of it, suppose me to oppose it in this Sense. The Difficulty is His own Invention, as for as it relates to Any Thing I have faid: And therefore it was fitting, the Answer should be what He pleas'd likewise. But why He should chuse the most Groundless Objection, and then frame the most insufficient Answer to it; I am not able to fay unless it be, that He thinks nothing too mean, or too low, to be put into My Mouth. This was by way of Prophesy, anticipating what I would fay, befs,

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fore I had faid one Word relating to the Matter: for which I gave Him no Ground, but by explaining to Dr. Snape, p. 33. and 37. of My Answer, what it was that I had faid concerning the Authority which the Doctor had express'd most Concern about; without so much as freaking, or indeed thinking, of what He had never charged me with, the Denial of a Discipline, which is of a Nature much inferior to Any Thing I had spoke about, in My Sermon; and which comes not under-Any of My Expresons there made use of; and which even the Committee it felf never exprelly object to Me. In this Part of His Conduct, I can neither deny, nor envy, the Superiority of such an Advertary: and am very ready to acknowledge, that I have no more Authority, or Ability, to inform the World what Any One will lay to a particular Difficulty. before He has faid one Word that can possibly relate to t; than I have to entertain Them with what a Man did lay Four Thousand Years ago, upon a Subject, about which History does not acquaint us that He ever spoke One fingle Sentence.

SECT. X.

The Objection of the Committee, relating particularly to the Apostles, consider'd.

AFTER the Observations upon the first Four Passages, fetting forth the Evil Effect of My Dostrine upon the duthority of the Church, in its ordinary Condition, follow some Other Reservions, which it is necessary now to consider.

The First is this, Report, p. 5. 'Whether these Passages exclude the Sacred Writers, as well as Others, from making Decisions, and interpreting the Laws of Christ, Your Lordships will judge by a Passage, p. 12. of the Sermon. Nay, whoever has an Absolute Authority to interpret any written, or spoken Laws, it is He who is truly the Lawgiver, to all Intents and Purposes, and not the Person, who first wrote, or spoke Them.' The Learned Committee seem to be ensible that, as I go on to explain this, expressly upon the supposition of No Interposition from the Person, who first wrote.

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wrote, or spake these Laws, either to convey Infallibility, or to affert the True Interpretation, Nothing could be alledg'd a. gainst the Apostles Themselves from hence; or against Any Interpreters, but Fallible and Unassifted Persons. And therefore, They stop short; and are not willing to trouble the World fo much, as to mention My Own Explication of that Matter: But found this Part of their Charge upon When a Distinction, say They, is quite another Point, made between the Interpreters of the Written, and Spoken Law, the Sacred Writers only can be meant by the Latter, Others have had the Written Law. They only, of All Interpreters, heard it spoke by Christ. And his Lordship has only left Us this Choice, either to deny their Authority to interpret the Laws of Christ, or to charge them with fetting up for Themselves, in Opposition to their . Master.

In Answer to this, I beg it may be consider'd, 1. That, in the Sentence quoted, there is no Distinction made between Interpreters of Written, and of Spoken Laws. So far from it, that, with respect to what is there affirm'd, All Difination, or Difference, between them, is in effect denied 2. That the Apostles were so far from being Absolute Interpreters, that They were not at all, in any proper Sense, Interpreters of Christ's Laws; nor did ever claim to Themselves the Privilege of Interpreting, as belonging to Them, in Distinction from the meanest Layman, to whom They preach'd the Gospel. Bur, 3. They were Embassadours, or Messengers, fent by Christ to deliver faithfully to Men a particular Misfage, without adding to it a Tittle, or diminishing from it, in what They preach'd as of Importance to the Salvation The Embassadour of a Prince, is not the Interpreta of His Will; but his Business is, to declare it, and deliver it faithfully, as it was deliver'd to Him: After which Delivery of it, the Persons to whom it is deliver'd, are to judge of the Intent and Defign of the Message, by the best Rules, and with the best Helps, They have in their Pow And therefore, 4. It is to far from being a Just Ob fervation, that I 'leave them this one Choice, either to deny the Authority of the Apostles to interpret the Law of Christ, or to charge Them with setting up for Them felves, in Opposition to their Master; ' that it is plain,

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do neither My-self. I do not at all speak about Them, as Interpreters: because They never, as I remember, speak of Themselves under that Character. And then, 5. Whether Embassadours, or Interpreters, I never could intend any thing against Them, in what I say about Absolute Interpreters; because I never think of Them, nor have They ever represented Themselves, as having any Absolute Authority of their own; but only as delivering faithfully and exactly the Message, relating to the Salvation of Mankind, which they receiv'd from Another: never, as vefted with Authority diffinct from the One proper Authority of Chrift; but as entrusted by Him personally, and directed by His Infallible Sprit, in what They lay upon Mankind, as of Importance to their Eternal Salvation. And if this be to charge them with fetting up for Themselves, in Opposition to Their Mafter, it may as well be call'd, charging them with fetting up for Themselves, against Themselves. 6. The plain and only Meaning of the General Sentence, is, that whoever has an Absolute Authority himself, to interpret Laws, without any Interpolition from the original Framer of the Laws, is truly the Law-giver: but not, that whoever is made an Instrument by the Law-giver Himself, by his express Commission, and under His Direction, either of promulgating, or explaining any Laws, is truly the Law-giver. For the Original Law giver, is still, as I fully explain'd it in the Sermon it felf, upon this Supposition, the Sole Law-

This likewise may serve to answer that Part of a foregoing Observation, which charges it as a Consequence upon My Dostrine, that there was not in the Apostles themselves Any Authority, &c. To which I shall not be at all afraid to answer that there was not: If Persons will but be so equitable, as to confider it in a proper Light. They claim'd none, and They had none, but what was, strictly peaking, the Authority of Christ. Christ himself, promulgating the Terms of Eternal Salvation to the World by If Ob. Them, as by Instruments and Messengers; and directing ther to Them by His own Spirit, remain'd the fole Law-giver, and the fole Judge of Christians; notwithstanding Any Powers Them laim'd or posses'd by His Apostles. And this, in a proper plain, l bense: because in All Points, which They deliver'd as of Necessity

Necffity to Eternal Salvation, They deliver'd only a Meffage They had receiv'd from Him, their Lord and Mafter. We may in a common and popular Way of Discourse, speak otherwise of the Apostles: but when we examine this Point cirefully, we shall find it, I am persuaded, as it is here flated.

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The Observation relating to the Clergy, examin'd. Fter the Observation relating peculiarly to the Apostles A the Committee have plac'd One, that respects the Clerg at all Times, and in all Places, in these Words. 'These Doctrines naturally tend to breed in the Minds of the People a Difregard to Those who are appointed to RULE over them. Whether his Lordship had this View, the following Passages will declare. Viz. Serm. p. 25. The Church of Christ is the Number of Persons, who are fincerely and willingly, Subjects to Him, as a Law-giver and Fudge, in all Matters truly relating to Conscience, or Eternal Salvation. And the more Close and Immediate this Regard to Him is, the more certainly and the more evidently true it is, that they are of His Kingdom. And, p. 31. If Christ be our King let Us shew Our selves Subjects to Him alone, in the great A fair of Conscience, and Eternal Salvation: And, without feat of Man's Judgment, live and act as becomes Those, who was for the Appearance of an All-knowing and Impartial Judge; eva that King, whose Kingdom is not of this World. Here are two Points offered to the World, by the Com-

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With these, the Reverend Dr. Sperlock particularly agrees in his Answer to A Letter, &c. p. 61. afferting it, in effect or I to be utterly inconsistent, for Me to 'exhort Men to pay of t ANY Regard to their Spiritual Teachers and Passon dose for after declaring that the MORE CLOSE AND den IMMEDIATE their Regard is to Christ, the more But certainly and the more evidently true it is, that they at

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I confess My-self surpriz'd and astonish'd, in a very particular Manner, at this Part of the Representation: and cannot but stop a few Moments, to lament the Fate of Christianity; and of the Protestant Cause; and even of the Clergy Themselves, when it shall be infinuated in the World. from the Authority of this very Report, that their Aim is to obtain such a REGARD to Themselves, as is inconfiftent with a Close and Immediate Regard to Christ himself; and that They take it as an Injury to their Order, that the Christian People are encouraged to shew Themselves Subjects of Christ, in the great Affair of Salvation, without

Fear of Man's Judgment.

I confess, for My-felf, I thought it One of the great Ends of the Institution of the Order itself, that They might be Infruments of bringing Men to a Close and Immediate Regard to Christ himself; to make Men the Disciples of Christ, and not of Themselves. Baptism is a solemn Dedication of Christians to the Name and Service of Christ. And the Defign of Preaching is or ought to be, to engage Chrifians to behave Themselves, as Subjects of Christ, and not of Men, in the Affair of Solvation. And I ever have, and ever shall, esteem it the Foundation of that Respect and Honour, due to Those who are set over the People, that They offring teach and preach, not Themselves, but Christ Fesus. Our Minds Blessed Lord has warn'd Us against calling Any Man Ma-The Church, began to adhere to Men, very good and very un-I had blameable; and some of them to set up St. Paul Himself, as a Leader; He reproves them zealously, and asks them, agrees Into whose Name they were baptized, and who it was that died of Them? I Car. I. II. &c. And indeed the whole Design to pal of that Passage is in Effect to persuade them that the more passage and immediate their Regard to Christ is, the more evidently certain it is, that They belong to His Kingdom. But to return to this Charge. Necfity to Eternal Salvation, They deliver'd only a Meffage They had receiv'd from Him, their Lord and Mafter. We may in a common and popular Way of Discourse, speak otherwise of the Apostles: but when we examine this Point cirefully, we shall find it, I am persuaded, as it is here Rated.

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The Doctines, upon which this is founded, are not particularly here named; but only called These Doctrines! that is, The Doffrines before cited, and centur'd. Thefe Doctrines make Christ the fole Judge of the Behaviour of Christians, as to Affairs relating purely to Conscience, and Eternal Salvation: and deny to All Men, Any Authority of Judgment Over the Consciences and Religion of Others. I have before sufficiently vindicated, as well as explain'd, all this. The Charge now is, That in teaching this, I lead Men to a Difregard to Those who are appointed to Rule over

them. To which I Answer

1. The Phrase to Rule over them, is taken from the Englift Translation of the New Testament: and tends to raise a very different Idea in the Mind, from what the Original Word carries along with it. The Sound of the English Word RULERS, would make One suppose that the Word in the Original was Kupidovies: whereas it is Hy survos. The former fignifies Lords and Rulers over Slaves, or Subjects bound by their Laws. The latter fignifies Guides, or Leaders, whose Business it is to point out to the People, not their own Opinions and Decrees, but the Laws of their Great and Common Mafter. Ruling in this Sense (if it must be so term'd) as an Under-Shepherd rule His Master's Sheep, by directing them to Those Pasture only, which the Master has appointed for them; wa never denied by Me, to belong to Spiritual Teachers, who are therefore call'd Pastors i nor any Regard to them, which is implied in this. But here the Figure of Speech must not be carried too far. Christ's Sheep are not to be debated into the State of Animals fo call'd. They are of the fame Species with their Shepherds under Christ. They have not only Eyes, but Understanding of their own; and the Directions of the Chief-Shepherd, the great Shepherd of their Souls, lie open to them in Writing. The Affistance and Advice, and Warnings of the Shepherds under Christ may be of great Use to them, in many Cases. But the are to be led, and not driven. They are to be led to the Food prepared for them by Christ: and not driven to rank and unwholesome Weeds, instead of it. They are to be led to their own true Interest and Happiness: and not to be driven to Market, or to Slanghter, at the Will let of their Keepers; nor to be Shor'n and Fhee'd, whenever the Pleasure, or Profit of their Shepherds (so call'd) shall in-

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In the Sense in which I have now explain'd it, Spiritual Passors and Teachers may be said to Rule over Christians: and will obtain a great Reward hereafter, and I am persuaded, a True Respect here, if they exercise this Rule well. But in the Other Sense of the Word R U L E, as it sounds in our Language, more agreeably to the Word Kverder, or Katakverder, in the New Testament; this is constantly denied to Any Men under Christ. St. Paul denies it of Himself, 2 Cor. i 24. under the Word Kveredomer, St. Peter condemns it in All Spiritual Pastors, 1 Pet. v. 3. Where He describes their Office Negatively; Not as Rulers, in the Sense of Katakveredovres; (the same Word which is used in the Gospel to express the Dominion of Rulers over their Subjects:) and positively, (not by the Word Kveredovres; and by being Examples to the Flock, They were to feed:

I shall, I hope, find another Opportunity of Examining distinctly Every Text of the New Testament, relating in Any Sort to this Subject; and of shewing what Respect and Regard is there declared due, and what not, to the Spiritual Paffors amongst Christians at first; what it is founded upon; and what can be concluded from thence, with respect to Pastors, and Clergy, all over the Christian World, in its present Condition. I shall now content My-felf, with adding to what I have already faid, this one Observation; that St. Paul does, in the Name of All the Apofiles, (much more in the Name of All Others of leffer Confideration,) renounce the Word RULER, as it fignifies MAS-TER, or LORD; or as it implies in it the Authority which I have been contending against, 2 Cor. iv. 5. We preach not Our selves, but Christ Jesus the Lord, and Our selves your Servants for Jesus sake. For it it be here consider'd, that the Word & saes, in the latter Part, is opposed to the Word Kupper, in the former Part of the Verse; that S'axes bus is spoken of the Apostles, in opposition to something denied of Them, and attributed to Another, before; the Meaning of this Verse will appear, I believe, to be this, For We, Aposter, Preach not, or Proclaim not, Our selves, Your Masters; but Christ Jesus, Your Lord or

Master: [Keisor Inest, not rov Kupier, but Kupier, i. e. Kuggor vinor, as & saus e nov:] and Our felves Your Servants for Jesus Sake, in order to bring You to Him, as

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2. Supposing Any such Expressions to be used, upon this Subject, in the New Testament, as answer to the Common Acceptance of the English Word RULE, or RULERS: yet these must be interpreted according to the Tener of the New Testament it self; and not so, as to contradict the Main End, and Defign of the Gospel. Upon this Supposition therefore, it would be a sufficient Answer, that there never were, nor ever can be, in the Nature of the Thing, Any Christians appointed to Rule over Other Chrifians, in any Sense, in which I have contradicted it; so, as to be Judges OVER their Consciences and Religion: and that whoever claim such a Power of Ruling over Others, as I have denied, neither deserve, nor will obtain, Respet, If Worldly Power comes into Their Hands; as it is feen in the Romish Church; They may create that Dread, and Horror, which accompanies All Instruments of Torment and Milery. But this is not a Regard, or Respect, resulting either from the Knowledge, or Confideration, of Ones Duty: or Any thing like what Any of Thole can confiftently claim, who have difregarded Their own former RULERS in the Romisto Church, so far as to separate from Them, upon the very Foundation of being obliged to a Close and Immediate Regard to Christ himself: and this, without fear of Man's Fudgment.

3. The Answer therefore, to the First Part of this Charge is, that These Dostrines are so far from naturally leading the People to a Difregard to Those who are appointed to Rule over Them; or, in other Words, to Their Spiritual Pastors or Teachers; that They naturally lead to that True, and Only Just Regard which is, or can be, due to Them; a Regard, subordinate to that Close and Immediate Regard which is due to Christ; constantly comparing their Doctrines with the Declarations of Christ; and never, under pretence of paying Respect to Fallible Teachers, forgetting or throwing Conf off the Respect due to their Great and Infallible Master.

4. But indeed, I fear, this One Sentence, in the Report, will ische found in Experience, more naturally to lead the People to a Re

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Difregard to Those, for whose Service it was defign'd, than All My Doffrines put together. For to plead for No more Regard, than what is confishent with the Regard due to Christ is not only to plead for All that a Christian can argue for, confishently with his Relation to Christ: but naturally tends to conciliate the Affections of Men; and to procure all that Regard, which alone is Due, or Useful ; and leads only to the putting an End to that Regard, which has been feen, in Other Countries, to begin in claiming what is due only to Chrift, and to end in the Ignorance and Stupidity, both of Teachers and People; and in the Slavery and Destruction of whole Nations. It is a Regard to Others, founded upon the Ignominy of Our Nature, and proceeding to its Heighth, upon the Ruins of All that is Valuable in Humane Understanding, and Humane Life. It is contrary to the very Design of Chrifianity; which was to bring Men to Virtue here, and Happiness hereafter, by a Close and Immediate Regard to Christ. It is directly opposite to the very Foundation of the Church of England: the Reformation of which was begun, and maintain'd, upon the Duty of All Christians equally, to have a Close and Immediate Regard to Christ; and o shew Themselves Subjects to Him in the Affair of Salvation, without fear of Man's Judgment; to act as Christians, withbut being at All mov'd with the Accusation of Diffearding Those who were appointed to Rule over Them; or with the Terror of Humane Judgments, Decisions, Excomnunications, then flying about, with All the Wrath, and Power of Man united.

5. As a Man therefore, and a Member of Humane Society; can plead for No fuch Regard to Any Men, as in its Beginning is infamous to All the Faculties We boast of; and in its End, is destructive to whole Communities. As Christian; I must ever plead against All such Regard to them, as is inconsistent with that Close and Immediate Reard to Christ Himself, which is due from Every Christian to heir Sole Law-giver, and the Sole Judge O VER their consciences and Religion. And as a Protestant; I think injurious to the Church of England in particular, Not to isclaim such a Regard to Men, Spiritual Pastors and Teachers, Rulers, or by whatever other Name they are called, as

would

would have effectually hinder'd the Reformation it felf, and not fuffer'd this Church so much as to have been in Being.

6. Let it be farther confider'd, that No Christian, who has a Close and Immediate Regard to Christ, can possibly difregard and difrespect Those, to whom, it is Christ's Will, He should pay Regard, and Respect: And that He, who Thews Himself a Subject to Christ in the Affair of Salvation, is One who behaves Himfelf as a Christian ought to do, in All Points of Duty. He will always pay Regard to Those, to whom Regard is due; and in the Degree, in which it is due. But that it should be expected of a Man, who lives and acts as a True Christian, and who therefore, cannot but be acceptable to His Great Master; that He should be afraid of Man's Judgments: Methinks, this is to teach Men not to be content with the Greatest of All Comforts, and of All Supports, the Affurance of the Love and Fayour of the Supreme Governour and Judge of the World He, whose Regard to Christ is Close and Immediate, will always be ready to hear and receive the Instructions and Doctrines of Those, who are appointed Teachers in Publick But He will not so receive them, as if He were bound by their Authority, and tied to their Decisions. The greatest Respect He ought to pay to Them, and therefore the only True Regard due to Them is to compare them with the Doctrine of Christ; and either to receive or reject them, a they are agreeable or disagreeable to That. Without this Comparison of Mens Doctrines with the Divine Rule, He may be of fuch or fuch a particular Denomination, or Church: but He is not, in that Neglect, truly, not uniformly, a Christian : because He forgets his Close Relation to His Only Lord and Master. Against this Regard to Spiritual Passail and Teachers. I have neither faid, nor thought, any thing.

To conclude this Point, Let the Learned Committee shew the Christian People; and let Them proclaim it openly to Mer them, that their Regard ought not to be Close and Immediate Doctors to Christ, but to Weak and Fallible Men; that the Chi and Immediate Regard is due to the Glergy, and through Them, and by Their Mediation, to Christis that it is of little las portance to Recourse to the Dollrines of Christ, as He him Regard to Him; but that They must judge Those to be hay

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Dottrines, and Decisions of Christ, which are deliver'd to Them by their Pastors, as such : that One who shews Himself truly a Subject of Christ in the Affair of Salvation, ought not to be fatisfied in referring His future Condition to the Judgment of his Great Mafter; but to be afraid of the Terrors of Men, if They think fit to judge and excommunicate Him, so as to pretend to affect His Eternal Interest. Let them, I fay, proclaim these Things openly; and then it will appear that there is indeed a Great and Irreconcileable Difference between Us. But it will at the Time appear, which is most for the Honour of the Chrifian Religion, and the Reformation; to make Religion, in etfect, whatfoever the differing, and opposite Teachers and Pastors in the several Christian Countries, will please to make it; and to subject Christians equally, in All Countries, to the Judgment and Sentences of their Leaders: or to refer Them to Christ immediately, upon all Occasions, for the Religion of Christ; and to teach Protestants, and Others, in All Countries equally, not to be terrified with the Judgment of Men, who pretend to have in their Hands, the Disposal of God's Mercies, and the Dispensation of His Anger.

Upon the Whole, I hope, it is evident that My Doctrines do not 'naturally tend to breed in the Minds of the People any Other Difregard to Those appointed to rule over them," but that which All Christians ought to have; e may that which necessarily refults from the Regard Strictly due burch: to Christ Himself: and that the Sentences produced to shew mly, 1 My View, shew Nothing, but what All Christians ought to Only own; and what, I hope, I shall never be a sham'd to propagate it. I repeat it therefore, here again, and openly declare thing. I as My Opinion, that He, who would prove Himself to the shew be a Christian, because He regards Christ, by regarding Any benly to the who are at best Fallible, and who perhaps take the amedian Doctrines of Christ from the Decisions of the Council of Trent, the Council of Trent, the Council of Trent, and The Theorem and Trent of Them. h Them, ently, as He who would prove it from his Regarding im-He him ming with His Master's own Words: And again, that He minedian the acts as a Subject of Christ, in the Affair of Salvation, to be say content Himself with the Favour and Judgment of Christ. DOFTING D 3

Christ; and may justly refer his Final Condition to the Sentence of Christ alone, without the Fear of AnySentence pronounc'd against Him, upon Earth; either by the Pope, and All His Adherents; or by Any other equally Fallible, and Frail Men.

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SECT. XII.
Relating to My Notion of the Church of Christ. HE Report goes on thus, p. 6. 'To these Doctrines His Lordship's Description of A Church doth well agree. He afferts, p. 17. that it is the Number of Men, whether Small or Great, whether Difperfed or United, who truly and sincerely are Subjects to Fesus Christ alone, as their Law-giver and Judge, in Matters relating to the Favour of God, and their Eternal Salvation. And p. 24. The Groffest Mistakes in Judgment, about the Nature of Christ's Kingdom, or Church, have arisen from hence, that Men have argued from other Visible Societies, and other Visible Kingdoms of this World to what ought to be Visible, and Sensible in His Kingdom. p. 25. We must not frame our Ideas from the Kingdoms of this World, of what ought to be, in a Visible and Sensible Manner,

in His Kingdom.

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It is no Crime, I presume, nor Unhappiness, that My Notions in One Part of My Sermon, agree with My No tions in Another. But I wonder to hear this call'd My Description of A Church: whereas I pretend, in those Words, to describe No Other, but THE Universal Invisible Church. It is a Description, not of A Church, in our Modern Way of Speaking; but of THE Church; the Invisible Church of Christ: as is plain from putting into the Description, that Sincerity, of which No Men can infallibly judge; and the Word despers'd, which cannot agree to a Visible particular Church or Assembly. But if in this De faription, or the other Passages here cited, I have unjusting laid down Any Thing, to the Injury or Prejudice of An Particular Visible Church; I acknowledge, it is my Parti answer for it. To which Purpose, I shall proceed to com fider the Observations of the Committee, upon this Head They go on thus.

Against fuch Arguings from visible Societies, and Earthly Kingdoms, His Lordship saith' Our Saviour ha political

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positively warn'd Us, p. 25. And yet, (They add,) The Scripture-Representations of the Church do plainly express its Refemblance to Other Societies, in many respects.' I do say so, I confess; and I must ever say so; that against Such Arguings, as I had in the same Paragraph been describing; not against All Arguings, but against All such Arguings, Christ has positively warn'd Us. It runs thus: not that ' Men have argued from Other Visible Societies, or Visible Kingdoms of this World, to what ought to be; but to what ought to be VISIBLE and SENSIBLE in ' His Kingdom;' And, as it follows in the same Sentence, Constantly leaving out of their Notion, that Christ is King in his own Kingdom, &c.' The arguing here spoken of, is the contending for Visible Kings, Visible Judges, in the Same Points, as it is express'd there, in which Christ is King and Judge; because there are Visible Law-givers, and Visible Judges, in Earthly Kingdoms: and in effect, contending, as it there follows, that His Kingdom must be like Other Kingdoms. Then I add, Whereas, He has positively warn'd them against Any SUCH ARGUINGS --- I do not flop here: but go on to shew, how He has warn'd Them against Such Arguings, viz. by assuring them, that this Kingdom is His Kingdom; and that it is not of this World: and therefore, that No One of His Subjects is Law-giver and Judge UVER Others of them, in Matters relating to Salvation, but He alone; and that We must not frame our Ideas from the Kingdoms of this World, of what OUGHT TO BE, in a VISIBLE and SENSIBLE Manner, in His Kingdom. One would have expected that They who feem to be unealy and displeas'd at this, should have shewn the World expressly, that SUCH ARGUINGS are just and good in Christians; or that Christ has never warn'd Us against them, but taught Us to frame Our Ideas, from the Kingdoms of this World, of what OUGHT TO BE, in a VISIBLE and SENSIBLE Manner, in His Kingdom. But They do not attempt this; but chuse to content Themselves with this Observation : to con-And yet the Scripture-Representations of the Church Head do plainly express its RESEMBLANCE to other 'Societies, in MANY respects.' And yet, fignifies, on the es, and contrary, in Opposition to what I have said: whereas, I iour ha

have never faid, or fo much as thought, that the Scripture-Representations of the Church do not plainly express its R E-SEMBLANCE to Other Societies, in MANY Points, This very Representation of it, under the Notion of a Kingdom, certainly expresses its Resemblance, in Many Points, to Other Societies, It has a King, and a Judge, OVER Subjects. But it is Christ's Kingdom, and a Spiritual Nature. And therefore, tho' a Kingdom bear Resemblance to a Kingdom; yet the Kingdom of Christ, who is invisible. being a Kingdom of a Spiritual Nature: it cannot be argued, from what is Vifible in other Kingdoms, that the fame must be Visible, and Sensible, in His Kingdom. This is what I have affirm'd, that We must not argue from Other Kingdoms, to what OUGHT TO BE, in a VISI-BLE and SENSIBLE Manner, in His Kingdom. But is it not a Wonder to see Objettions made, not against this, (which cannot be contested by Protestants,) but against Something elfe, no where to be found in My Sermon; and never enterrain'd in my Breaft: and Arguments urged. as if it were the same thing, to say, that We must beware of ANY SUCH Arguings, as, being drawn from what is Vefible and Senfible in the Kingdoms of the World, fubstitute in the Place of Christ, VISIBLE and SENSI-BLE Law-givers and Judges, in the same Points, &c. As if, I fay, this were the same things, as to maintain that the Scripture-Representations of the Church do not plainly express its Resemblance to Other Societies, in Many Points.' No, I affirm, with the Learned Committee, that the Scripture-Representations of the Church do plainly express its RESEMBLANCE to Other Societies, in MANY Points: and yet, very confishently, declare that the Resemblance, even in some of those Many Points themselves, do not, at all hold, as to what OUGHT TO BE, in a VISIBLE and SENSIBLE Manner, in the Church. And if They think fit to go on upon this Part of the Subject, I must entreat of Them to argue against what I do lay; and not against what I do not say.

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SECT. XIII. Of the Scripture-Representations of the Church.

HE Scripture Representations of the Church, here refer'd to, are not particularly nam'd by the Committee. But it is very well known, that the Principal Representations of the Church of Christ, in the New Testament, are Those under the Figure of a Body and its Members; of a Building, of

a Family; and of an Army.

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If it be figured under the Image of a Body; Christ is the Head. And, as the Head gives Life to the Body; as All Operations are first directed, and afterwards judged of, by the Head; this Image strongly afferts the Right of Ligislation and Judgment, in the Points I have often mention'd, solely to Christ, who is the Head; and not to the Highest Officer in His Church; who is not the Head; and therefore, cannot assume to Himself those Rights, without the Presumption of setting Himself in the Place of the Head.

Under the Image of a Building, Christ is the Foundationfione, properly speaking; and the Apostles Themselves no
otherwise, than as Preachers of the Doctrine receiv'd from
Him. It is literally and properly His Dostrine, which is
the Foundation, and Support of the Building. And this Image
still supposes every Part of it, to rely upon Nothing, but
His Dostrine, for Support, So that when this is once entirely removed, the Building falls; and when it is once
mixt and corrupted, the Building is continually in Danger,

proportionably to that Mixture and Corruption.

Take it under the Image of a Family, and Christ is the Master. He has laid down long ago the Terms upon which alone All his Servants shall be acceptable to Him; and not made Any One Servant, Master in his stead; or ordain'd Any One, properly to supply His Place, in ruling over Others. In His Absence, He has left His Will behind Him, for the Use of All, in their several Stations. This Whole Family consists of All, who are sincerely His Servants, every where throughout the World. And tho' in particular Visible Parts of this Family, which are united together in particular Places, it is His Will that there should be Order and Decency; yet He wills neither Order, nor Decency;

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fo as to break in upon the Right, All His Servants have, of consulting their own Consciences; and comparing All Things with their Master's Will: without which They

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could not indeed be His Servants.

Laftly, If it be figured under the Image of an Army, Christ is the Chief General. And it must be remember'd, that the Chief-General is Absent and Invisible: and instead of leaving Powers with Any Officers under Him, in such Sense, as that His Soldiers should be obliged to obey Them; He has left Orders in Writing, to be confider'd and confulted by Every Soldier in His Army; to which They are to have Recourse, and by which Their Conduct is to be govern'd. Otherwise, His Officers, in the several Parts of the Christian World, have a Right to command His Soldiers one Way; and in other Parts, the direct contrary: to command Them, with as much Authority, to destroy All They will call Hereticks and Schismaticks, as to destroy Their Own Sins; world, as to fight against Them. Whereas Christians, represented as Soldiers, are, in the Words of Our Church, to fight under Chrift's Banner; and not that of Any Others: and their Enemies are Enemies to their spiritual Happiness. They are to fight manfully against Sin, the World, and the Devil. Christ is their Leader, or the Captain of their Sal-Their Armour is described to be All Inward, or Spiritual. Their Shield is Faith in Him; Their Sword is His Word; and All their Weapons, not Carnal, or Worldly, but Spiritual. They are to take in All Affistance from the But They are obliged in Conscience Advice of Others. not to follow Any Visible Leader, tho' He promises them Victory, and Triumphs, and Spoils; without regarding and comparing All His Pretentions, with the Words, and Declarations, left Them for that Purpose, by their Chief General. If They do not strictly confine Themselves to Thefe, They will often mistake Their Enemies, Their Weapons, and Their Manner of War; so as to be rather the Soldiers of Christ's Greatest Adversary, than of Christ himself.

Thus we see, the Scripture Representations of the Church, do indeed express its Resemblance to Other Societies in Many Points: which I am so far from denying, that I contend for it. But All of them do likewise evidently prove, what

largued from the Image of the Kingdom of Christ not of this World, that we must not frame Our Ideas, from these Other Societies, or from Any of These Representations, of what OUGHT TO BE, in a VISIBLE and SENSIBLE Manner, in this Society or Church of Christ.

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S E C T. XIV.

The Objections taken from the XIXth Article of the Church
of England, confider'd.

ROM the Scripture-Representations of the Church of Christ, which I must acknowledge are touch'd very tenderly, The Committee passes to the Church of England: a Church, which ever acknowledg'd it self, as well as All other Churches, sallible. 'We presume, (say They) his 'Lordship could not be ignorant of the XIXth Article of Our Church, Intituled, Of the Church: viz. The Visible Church of Christ is a Congregation of Faithful Men, in the which the pure Word of God is preached, and the Sacraments be duly administred, according to Christ's Ordinance, in all Things, that of Necessity are required to the same.' The Observation They add, is very furprizing. 'Tho', fay They, in Disparagement of This Article, by himself solemnly and often acknowledg'd, He afferts, p. 10. That the Notion of the Church bath been so diversified by the various Alterations it bath undergone, that it is almost impossible so much as to number up the many Inconsistent Images, that have come, by daily Additions, to be united together in it.' That I may be mistaken in what I have afferted in this Paffage, is possible. But that I have afferted this, 'in Disparagement of this Article of our Church, is a Figure of Speech, which may tend to create Rancour against Me, in the Unthinking Part of the World; but can never beget Persuasion in Any considering Persons. I laid down a Description of the Universal Invisible Church, or Kingdom of Christ. The main Question is, whether this Description be True, and Just. But of this, They have not laid One Word: but rather chosen to go off to an Article of the Church of England, which defines, not the Universal Invisible Church, but A particular visible Church.

Oburch. Since therefore, They give Me no Opportunity of Debating whether the Description I gave, be True, or not; the next Point is, whether there be Any Thing, in My Description of the Invisible Universal Church or Whole Kingdom of Christ, which either in express Words, or by Any Sort of Latent Consequence, can be proved to contradict this Article.

The Article affert, that 'The Visible Church of Christ is a Congregation of Faithful Men, in which the pure Word of God is preached, and the Sacraments be duly 'administred, according to Christ's Ordinance, in all Things that of Necessity are requisite to the same.' What I affert is, that 'THE Church of Christ (not A Church, which would make the Description entirely without Sense,) is the Number of Men, whether Small of Great, whether Dispersed or United, who truly and fincerely are Subjects to Jesus Christ alone, as their Law-giver and Judge, in Matters relating to the Favour of God, and their Eternal Salvation. The Article, therefore, speaks of the Visible Church; and I of the Invi-The Article speaks of a Congregation actually met together; and I, of a Number of Men, whether Dispersed The Article declares what it is that makes Every fuch Congregation, the Vifible Church of Christ; and I describe what it is that makes every particular Man a Member of Christ's Invisible Universal Church. The Article describes those Outward Affs, which are necessary to make a Vifible Church; and I describe that Inward Sincerity, and Regard to Christ himself, which make Men Members of the Invisible Church of Christ. And where is the Contradiction, contain'd in All this? Or, can it be supposed by this Learned Body, that a Man's being of the Invisible Church of Chrift, is inconfistent with his joining Himself with any Visible Church of Christ? That a Man, who fincerely is subject to Jesus Christ alone, in the Great Affair of Salvation, will not follow Jefus Christ's Direction, and join in the Worship of God with Other Men; or will not be induced to follow All His Maker's Injunctions? If therefore, The Main and Principal Foundation of what I have taught; the Description which I have given of the Church; do not, either in Words, or in Consequence, contradict the Article

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of the which these of Our Church here mention'd; it is impossible to suppose that I could intend any of My Observations upon this Subject, by Way of Disparagement to An Article, with which My Description of the Universal Church is perefectly confishent.

And indeed, what I said about 'Inconsistent Images,' by daily Additions, united in the Notion of the Church of Christ,' was so far from being said, in Disparagement of This Article; that I profess I never once thought of this Article, as giving Me the least Occasion of saying it: but had in My Mind those Modern Images, which have been added long since this Article was penn'd; those Modern Notions, which give such Account of Particular Churches, as to exclude from the Favour of God, and from the Church of Christ, Many who will, I doubt not, come from the East, and from the West, and sit down in the Kingdom of God; those Modern Notions, which, even in describing a Particular Visible Church, grosly and apparently contradict, not only My Description of the Invinsible One; but this very Article here alledged against Me.

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SECT. XV.

Other Observations relating to the Notion of the Church, consider'd.

HE Committee proceeds thus, p. 7, We wish that, in his Lordship's Account, No Images, necessary to form a Just and True Notion of The Church, had been left out. He omits even to mention the Preaching the Word, or Administring the Sacraments.' They might have added. He omits likewife the very Public Protession of Christianity. And is not the Reason plain? Recause L was not speaking of a Visible Church; to which alone, as uch, Vifible Outward Signs, or Verbal Professions, beong: but of the Universal, Invinsible Church, made up of tuch as fincerely believe in Christ; and by consequence, will be led by their Regard to Him, both to the Profession of that Eaith, and to the Outward Use of All the Means which He has appointed. To make fuch Objections as thefe, is to make Objections that have no Weight in them. unleis unless They who make them suppose that, by taking Christ for their Law-giver and King, Men will not be led by Him, and His own Directions to the Two Sacraments; and to Use of His own Appointments: a Supposition

which I shall take care never to be guilty of.

The Next Reflection is this, We could wish also, that His Lordship, whild He was writing on the Subject of the Power of the Church, had remember'd his Solemn Profession, made at his Consecration, in which He promis'd, by the Help of God, to Correct and Punish, according to fuch Authority as He hath by God's Word, and as should be committed to Him by the Ordinance of this Realm, such as be Unquiet, Disobedient, and

Criminous, in His Diocele.

I defire ever to remember All the Solemn Professions, I made at My Confectation: and if I should have been so unhappy as to forget them, I would have own'd My Obligation to the Committee, for putting Me in mind of them. And the rather, because I am very certain, the Solema Professions I then made, are so far from being Reproaches to Me; that they are great and strong Arguments to All of Us, to preach the same Doctrines, for which I have been thus censur'd. In this particular Solemn Profession here mention'd, I promis'd, by the Help of God, to Correct and Punish, &c. But, I befeech these Worthy Persons, Did I promise to Correct and Punish, or to pretend to Correct and Punish, in that Senfe, in which I have affirmed it to be the Right of Christ alone? Did I promise to do it, by Any Authority which Christ has given Me, O V ER the Consciences and Religion of His People? Did I promile to pals Authoritative Judgments upon them, in Points relating to the Fayour or Displeasure of Almighty God, as a Judge to determine their Condition in his Eyes? If not; how can this be alledged as any thing inconfishent with My Doctrine? If I have faid nothing against Correcting and Punishing such as he Unquiet, Disobedient, and Criminous, in that Senfe in which ! then promifed it; viz. according to fuch Authority as I have by GO D's Word as well as what may be committed to Me by the Ordinance of this Realm: If I have not faid a Word against Correcting and Punishing, in this Sense; then this is no more against the Doctrine of My Sermon, than it is against the Dever Doctring

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Doctrine of All those Bishops, who were the first in the Reformation of this Church, and the most zealous Advocates for the Religious Liberty of Christians, against the Usurpation and Pretensions of the Church of Rome. I did solemnly promise at My Consecration: and I do now promise again, according to Such Authority as I have by GOD's Word, to do All in My Power towards Correcting and Punishing, in a proper Manner, such as are here described: and shall give no farther Trouble upon this Particular, but only to observe that it must needs be very hard to find Objections, when such as These are sought after, and embraced.

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SECT. XVI.

Some Observations, relating to the Church of England, re-

BUT fince this Learned Body have put Me in mind, both of Articles of Our Church; and of My own Solemn Profisions at My Confecration: I will be leave to mention some other Articles of the Church, to which They likewise have ubscribed; and Another Solemn Profession, which both They and I made publickly at our being ordain'd Priests; and which I repeated, with the greatest Sincerity, when I was onsecrated Bishop; and which, I hope in God, I shall ever forget.

The Sixth Article of Our Church is this. 'Holy Scripture containeth All Things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of Any Man, that it should be believed as an Article of Faith, or be thought requisite, or necessary to Salvation.'

This without doubt is so to be understood, that the ersons to whom Articles of Faith are proposed, are Themelves the Judges, whether Those Articles are read in Holy cripture, or can be proved thereby: because, if They who mpose these Articles are supposed here to be the proper sudges for Others, as well as for Themselves; it would much etter and more clearly have been express'd, That what-pever Exceptastical Governments think They read in Holy Scrip-

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thire, or whatfoever They judge, may be proved thereby, may justly be required of Necessity to be believed by Inferior under them. And for another Reason likewise that, Inferiors themselves were not defign'd, in this Article, to allow'd to be Judges of what is at any time required them; the Persons who drew it up could not possible think that their own Reformation from the Popish Religion wa justifiable before God. For, if the Imposers and Superior are the proper Judges, in Any Church, to determine for Others, Articles of Faith: They were so likewise in the R. mish Church; and ought to have remain'd unmolested in the

Possession of that Noble Privilege.

The Twentieth Article relates to the Authority of the Church the highest Expression of which, I beg, may be interpres ed confistently with the stated and constant Professions the Reformers; so, as not to destroy the Reformation; no the main Defign of Those who drew it up. And let ita the same time be remembred, that the Church having been before defin'd to be 'a Congregation of Faithful Men (that is, Believers) ' in which the pure Word of God preach't, &c. and this Definition approved by the Committee whatever is affirm'd of the Church, or the Authority of the Church, must be supposed to be affirmed, not of any part cular Persons, but of the whole Congregation, which is d clar'd to be the Church: unless We suppose the Compile to have once defin'd the Church; and after that, never have used the Word in that Sense, in which they had be fore explain'd it, in that Definition. But We need to call in these, tho' the most reasonable, and most equit ble Observations. For the same Article guards against Buse of the Word Authority: and no One can deny the Duty of interpreting the same Article, so as not to make inconfistent with it self. The Authority of the Church being first just mention'd; for fear of any Mistake, it follow thus, exactly agreeably to My Doctrines. And yet it not lawful for the Church, to ordain Any thing that

contrary to God's Word written: neither may IT [1 SHE] so expounded one Place of Scripture, that it

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repugnant to Another. Wherefore altho' the Chur be a Witness and Keeper of Holy Writ, yet, as IT out not to decree any thing against the same, so, besides the same

cought IT not to inforce any Thing to be believ'd for neceffity of Salvation.' Here again I observe that, according to Those, who drew up this Article against the Pretenfions of the Church of Rome, it is not the Privilege of Some Particular Persons, to judge what Others shall believe as Articles of Faith; but the Persons themselves, to whom those Articles are proposed, are requir'd and encourag'd to to examine, and to determine according to God's Word. Otherwise, This was not an Article against the Church of

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One more Particular I shall mention. In the Form of Ordaining Priests; and that of Consecrating Bishops, this Quefion is ask'd. 'Are you persuaded that the Holy Scriptures' contain sufficiently All Doctrine required of Necessity to Eternal Salvation, thro' Faith in Jesus Christ? And are you determin'd, out of the fame Holy Scriptures, to instruct the People committed to your Charge; and to teach or maintain Nothing, as required of Necessity to Eternal Salvation, but that which You shall be Persuaded may be concluded and proved by the same?' The solemn Answer I am fo perfuaded and determin'd by o which, is this. God's Grace.

Whether I, in the Doctrines which I have thought it My Duty to preach; or They, in their Censure of Them, and consequently in their maintaining the Doctrines contrary to hem; have acted the more agreeably to the Main Articles. and Main Declarations of Our Church it self; or to the foundations of the Whole Reformation: I must now leave

othe World to judge.

SECT. XVII.

The Summ of the Charge against the Sermon; and the Answer to it.

A S a Summary of the Charge which the Committee hath expressy laid against the Sermon, just as They are pasing to consider the Preservative, They alledge that the Tendency of the Sermon is to throw all Ecclefiastical Authority out of the Church; and again, in other Words, hat 'in the Sermon All Rulers and Judges in the Visible Church

Church are laid aside.' As a Summary of My Answer, I beg leave to add this Reply, in the Words of Dr. Sherlock, in his Answer to a Letter, p. 54. which I should have thought purposely design'd for My Use, if I had not the strongest Proofs of the contrary. Can there be no Government, where there is No Absolute Authority?' Can there be No Discipline, without Unlimited Unconditional Sub. mission to the Dictates of mere Authority?' If there can. not, I acknowledge the Truth-of the Charge against Me. But 'if Government and Discipline may be carried on, without such Mere Authority;' then I have not subverted either the Government, or Discipline of the Church. These Learned Persons can shew Us, that there is A Rule, or An Authority, properly so 'call'd, in Ecclesiastical Governours, which is not Absolute; that there are Rulers and Judges in the Visible Church, properly speaking, who are not Absolute; and that there is an Obligation, properly fo call'd, upon Inferiors, to submit to Ecclesiastical Decisions, which is not Absolute, or Indispensible: or They cannot. If They cannot; then it can be No Crime, I hope, in the Judgment of Christians and Protestants, should it be granted, upon this Supposition, that 'in the Sermon, All Authority; All Rue lers and Judges, in the Visible Church are laid aside.' If They can; as foon as They have plainly fix'd this Point, I am full as free, as Any of Themselves, to declare for Rule, and Authority; Rulers and Judges, in the Visible Church: notwithstanding All that I have declared against Them, in upon another and very different Senfe. But if They are refolv'd hops i that We shall not agree, I must take the Liberty to affirm I think that, if they will be confistent with Themselves, They must positive either openly claim, as their Privilege, An Authority to Begins which the People are indispensibly obliged to submit; a 3, or Privilege. Right to make Dicisions, which shall affect the Condition of fess, I Christians in the Eyes of God; and a Judgment OVER the Mens Consciences and Religion of Christians: or else not condemn or censure Me, for declaring against these Points. demn or censure Me, for declaring against these Points.

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SECT. XVIII.

The Introduction to the Charge, relating particularly to the Doctrines in the Preservative, &c.

HE Committee, after having pointed out the most pernicious Passages in the Sermon, and made their Observations upon them; 'proceed to shew that the Doc-'trines, before delivered in the Preservative, &c. have the

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The first Part of the Charge against the Preservative, is introduced in an extraordinary Manner, . Where, fay They, onot to trouble Your Lordships with the Contempt thrown on a Regular Succession of the Ministry, and of Your own Order in particular, for which His Lordship has found no better Words, than Trifles, Niceties, Dreams, Inventions of Men, &c.' in which it is implied that I have found no better Words than these, for a Regular Succession of the Mi-

nistry, and of Bishops in particular.

I am confident, if They could have shewn this evidently, They would not have scrupled it, merely for fear of giving My Lords the Bishops a little Trouble; but would have produced the very Passages, in which this is done. Till they are so just as to do this, I must deny that there Any such Palfages in that Book. I have never thrown the least Contempt upon a Regular Succession of Ministers in general; or of Bihops in particular. I have ever allow'd all due Regard to it. I think there may be Regularity preserv'd, without the Supposition of a Succession, absolutely uninterrupted from the Beginning. I have not dropt one Word either against Decency, or Regularity, in any Point of that Nature. But I confess, I have strenuonsly and zealously opposed the putting the Mens Salvation upon the Certainty of such Regularity: or con upon any thing of a Secondary Nature; any thing different from what Our Bleffed Lord himfelf has put it upon. And every Thing of that Sort, when Men are come to lay the Eternal Salvation of Christians upon it, I am not afraid of calling, comparatively, a Trifle and a Nicety. But indeed, what I have bestow'd these Words upon, is a Regular Uninterrupted Succession, made absolutely necessary to the Fayour of God; without which, the fincerest Christians, shall

not arrive at the Happiness of Heaven. The laying such a Stress upon what can never be proved; upon what Our Saviour never laid any Weight upon, with respect to the Future Estate of his Subjects; this I call laying a Stress upon what is truly, with respect to the Terms of Salvation, a Trifle; what is truly a Nicety, not to be perceiv'd by the quickest Eye, and most segacious Understanding; upon the Dreams and Inventions of Men, who have made that Neceffary, which they cannot prove to be at all; and that which Our Blessed Lord, in his Account of the Matters upon which

Salvation is to depend, never once mentions. Whether this be to throw Contempt upon a Matter; to lay no more Stress upon it, than it can bear; or whether it be not a much more effectual Method of throwing Contempt upon it, to be always treating Matters of Order, Decency, Regularity, as Matters of Essence, and of Absolute Necessity to Salvation; and to put Men's Eternal Happiness upon an Uninterrupted Succession, which no Christian can be certain of; but of which, at least, we have too many Reasons to doubt: Others must judge for Themselves. As for My-felf; I am fully satisfied that, till a consummate Stupidity and lg norance can be happily establish'd, and universally spread over the Face of the whole Land; there is nothing that tends fo much to destroy All Due Respect to the Clergy, a the Demands of more than can be due to Them; and no thing that has so effectually thrown Contempt upon a Regula Succession of the Ministry, as the calling no Succession Regu

rupted Succession, of which the most Learned must have the least Affurance; and the Unlearned can have no Notion but thro' Ignorance, and Credulity. It would be much more Honourable for the Learned Com mittee to enter openly into this Matter, and to maintain the plain Essential Point of Uninterrupted Succession; than t hint at Things, in such a Manner, as represents them in quit another Light, than that in which I have spoke of them, My Book: and this, under the Pretence of not troubling th Bishops, with what They ought to have troubled The with; if what I have faid upon that Subject deserves the

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SECT. XIX.

The Charge, ralating to Church-Communion confider'd.

A Fter this Infinuation, The Committe proceed to affirm (p. 7.) that, in the Preservative, ALL Church-Communion is rendered unnecessary, in order to intitle Men to the Favour of God; and every Man is refer'd, in These Cases, to his Judgment, as that which will justify even the Worst Choice He can make.' And this They are pleas'd to represent, in the next Paragraph, as My Opinion. But the Reader is not here to imagine that These are My Words; or that this is a Passage transcribed out of My Book: or any thing like it. No. But the Learned Committe have framed it from some Passages in My Book: and then think it equitable to speak of it as an Opinion, which I ground upon such and such Particulars; and which I justify in that Book. I am forced here to complain, and to appeal to Every Reader, if this be Usage due to the meanest Person whom They think fit to accuse in this Manner: first, to make a solemn Charge against His Doctrine in a particular Book: and then, to neglect his own Words; and to frame an Opinion for Him, in Words which he neither ever did use in that Book, nor never will own.

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Indeed, the Words, in which This Charge is drawn up, are very extraordinary. First, it is declared that, in that Book, ALL Church-Communion is render'd UNNE-CESSARY, in order to intitle Men to God's Favour. And then, it is immediately supposed, that the same Book makes Communion with fome Church, or other, necessary: but only leaves Every Man, in these Cases, (I suppose they mean in this Case,) to his private Judgment. which, I am charged with maintaining that the Man's priyate Judgment will justify Him in the WORST Choice He can make: whereas, My constant Doctrine is, that it will justify Him in the BEST Choice He can make. is always suppos'd to use his utmost Endeavours, and Application, to chuse the BEST; and then, and only then, to be justified by the Sincerity of His private Judgment. So that it appears, contrary to this Representation, that I have never declared against 'ALL Church-Communion, as Un-

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necessary in Order to intitle Men to God's Favour; nor ever_taught that the Sincerity of a Man's private Judgment, will ' justify Him in Any, but the BEST Choice He can make.

They go on thus. Which strange Opinion His Lordship grounds ' upon what He calls a Demonstration in the stricteft Sense of the Word, Pres. p. 89, 90. Which They are not fo kind as to produce; but instead of that, fay, "Which

(i. e. which Demonstration) is, indeed, nothing but the Common and Known Case of an Erroneous Conscience,

which was never, till now, allow'd WHOLLY to justify

Men in their Errors, or in throwing off ALL the Authority of Lawful Governours; for THIS is putting ALL

Communions upon an Equal Foot, without regard to Any

Intrinsic Goodness, or whether They be wright or wrong; and making every Man, how Illiterate and Ignorant foever,

his own sole Judge and Director on Earth, in the Affair

of Religion.

My Opinion, it seems, whatever it be, relies upon what I call a Demonstration in the strictest Sense of the Word. I do indeed call it so: and I not only call it so: but, upon the feverest Review, am very certain it is so; and very much confirm'd in thinking it so, because this Learned Body have not so much as produced it into the Light; nor endeavour'd to fay one Word, towards the shewing, in what the Fallacy of it lies. It is a Demonstration of that Sort, never yet denied to be one, which reduces a Matter to fuch nn Absurdity, as cannot be own'd; and so proves the thing intended. Whatever supposes a Man condemn'd by God, which way foever He acts; cannot be admitted. But the Notion I was there opposing, implies that in it. And therefore, must be false. And if it be false, the Contraditory to it must be true.

It is not enough, I presume, to answer to this, that it is nothing but the Common and Known Case of an Erroneous Conscience, which was never, till now, allow'd WHOL.
LY to justify Men in their Errors.' If it be so; yet it must be shewn that this Common and Known Case has been rightly resolved, in opposition to what I have said. But it is observable how tenderly this is express'd: which was never till now, allowed WHOLL T to justify Men in their Er.

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rors.' It must either justify them, or not justify them. It must either wholly justify them, or not justify them at all. For He that is justified, I suppose, is wholly justified; and not in Part only. I confess, I think it improper to say, that an Erroneous Conscience justifies a Man either in Whole, or in Part: but very proper to fay that a Man's Sincerity, which cannot be supposed where a Man does not take all proper Methods of being rightly informed, will wholly justify Him before God, in His making, in the Sincerity of His Heart, the BEST Choice He can. It is This alone which justifies Them, who are certainly in the Best Communion: and therefore, where-ever this is equal, it must have equal Effect. When it is accompany'd with Error; the Error is unavoidable: and when the Choice of the Best Communion is accompanied with Infincerity, that Choice is of no Importance in the Eyes of God. I know of No Medium. Either a Man must be intituled to Heaven, by the perfect Sincerity of his Choice: or elfe, None have a Title to it, but those who are in the Right; and None can be certain of it, but They who are Infallible. Either a Man may be secure of God's Favour, without being absolutely certain of the Goodness of His Choice; or else None can be secure of it here upon Earth: because None can be infallibly or absolutely certain, without the possibility of being mistaken.

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Another Point alledged here, is, that this was never allowed Wholly to justify Men, ' in throwing off ALL the 'Authority of lawful Governours.' By this it feems, as if Men were to be determin'd, in their Choice of a Church-Communion, by Authority; and by the Authority of Lawful Governours, If they be; I confess there is no need of Thought, or Choice, or Sincerity, or any thing like it. If They be not; then there is a Choice left to All Christians; a Determination to be made, by their own private Judgment. And if fome Persons, in the utmost fincerity of their Hearts, either in Popish Countries, for Instance, or in Protestant, cannot see that Those are their Lawful Governours in Religion, whom Others see to be so; or that They have Any Authority, properly fo called, to determine their Choice in the Case of Church-Communion; but are truly persuaded that They must search the New Testament, and make the Best Choice

they can: as I hope This does not deserve the hard Expression of throwing of All the Authority of Lawful Governours; so I am consident, it cannot be esteemed by Almighty God, any other than a Conduct worthy of a Christian, tho it should happen to end in an Involuntary Error. This will be farther explain'd by what follows.

SECT. XX.

The Reasons of the Committee, upon this Subject, consider'd.

THE Reasons here given by the Committee, why This Persuasion, after the sincerest Enquiry, cannot justify, or wholly justifie, Men, immediately follow. Ib. For this, They say, is putting all Communions on an Equal Foot, without regard to any Intrinsic Goodness, or whether they be right, or wrong: And making every Man, how Illiterate and Ignorant soever, his own sole Judge and Director on Earth, in the Affair of Religion, I will beg leave to speak a Word or two of this latter Reason; before I enter upon the Former, which is prosecuted more at large by the Committee, in p. 8 and 9. And about this I will venture to lay down these Assertions.

1. That the Illiterate and Ignorant, as they are called, have as much Right, and are as much obliged, to judge for Themselves in the Matter of Religion; as the Greatest Scholars, and the most knowing in what the World calls Learn. ing. Whatever Capacity they have, it is their own, and given them by God to guide Them; as other Mens Capacities are to guide those Others: and God expects nothing from them, but what is proportionable to their own Capaci-Nor can I ever think otherwise, than that a good Use of their own Faculties, is what God requires of them; and will be pleas'd with; till it can be prov'd that Another Man's Judgment and Choice, in their Name, will justify Them before God; and till a Judge be fix'd openly, to determine for All Men, whether Their own Capacities are good enough to enable them to determine for Themselves; or whether They are of that low Sort, as that They must be determin'd by Others. For this goes upon a Supposition, that Almighty God makes a Difference in this Respect; and

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has made Many with such Faculties, as to give them a Right to judge for themselves; and Many others with such, as give them no such Right. If this be so; the Criterion ought to be fix'd. And I know of none but this; which will serve for All Countries, and All Religions: that They are fit to judge for Themselves, who judge as their Superiors do; and They are not fit to judge for Themselves, who

judge contrary to Them.

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2. What is call'd Learning, is fo far from being the most Necessary, or the most Useful Qualification in this Case; that there is nothing which has been feen to administer so many Doubts, and so many Differences, as That: nor are Any, in Experience, feen to be less secure from Error, than Learned Men. For this, look out into the Popish Countries: and see whether One Illiterate Honest Man be not as capable of judging for Himself in Religion, as All their Learned Men united; even supposing them met together in a General Council, with All possible Marks of Solemnity, and Grandieur. It would be a deplorable Confideration indeed, if the Great and Important Points of Christianity; those upon which Mens Eternal Salvation depend; could not be judg'd of, without Learning: or were to be determin'd for Men; not by their own Capacities, but by the Dicisions of Others, call'd Learned Men, who are constantly differing, and eternally wrangling with one another.

3. Nay, if Literature, or Learning, is to be interested in this Part of the Debate; then the most Learned Man has certainly a Title to be the Universal Judge. It is not only Those who are absolutely Illiterate and Ignorant, that are excluded by this Argument, from judging in this Case; but All who are comparatively so, likewise. The Learned of the Intermediate Degrees must no more determine for Themselves, in Religion, without the Judgment of the Supreme Head of the Learned World; than the Illeterate and Ignorant of the lowest Degree, must determine, without the Judgment of Others of an higher Rank. And when the Pride and Passions of Men shall centre in the Choice of One Man, to be feated in the Chair of Universal Learning, it will then be much more decent to begin to think of debarring the Illiterate and the Ignorant, from understanding the Will of God, in what is absolutely necessary for their own Salvation, But,

4. To acquaint the most Illiterate, with the plain Declarations of Jesus Christ; and to refer them to those plain De. clarations: is not to 'make them their own Sole Judges and Directors: but to lead them to Christ, as their Director. And this is no more to make them their own Sole Directors. then it would be, if I refer'd them to Men now alive, and to Humane Decisions. Neither is it any more so, than it was for our Bleffed Lord himself to preach to the Illiterate and Ignorant. He preach'd his Gospel to Them. He look'd up on Them to be better qualified, in some Respects, for the Reception of it, than Others were. At least, He little in tended to make the Learned only, Judges in this great Affair, whom he found the most prejudiced against Himself. But as He came for the Advantage, Support, and Salvation of All; He laid the Terms of Happiness, and the Points absolutely necessary, equally before All. And in following His Example, I hope All Christians are not only fate from Reproach, but worthy of Praise. But,

5. It is observable that Men of All Denominations, in this Point of Church-Communion, do Themselves constant ly appeal to this private Judgment; which They after wards so much exclaim against, and endeavour to bring under. A Papist himself, when He endeavours to converta Protestant, even He applies Himself to that Protestant's private Judgment, to engage Him to chuse the Romish Church as the Best. He gives Him some plausible Arguments for this Purpole: nor does He attempt to trample upon that Man's private Judgment, till He has got him into his Power. And then he begins to shew him the Necessity of submitting His private Judgment to Those Men, whose Communion He has chosen solely by that private Judgment, which He is now to refign. And so it is with All who imtate Them, in decrying this private Judgment: without which, neither Christianity could ever have been receiv'd; nor the Church of England, particularly, ever have been it Being.

6. I know of no middle Way. Either Men must be lest to their private Judgment, (which always supposes them to take in All Affistances towards it,) in the Choice of a particular Church-Communion; or They must be absolutely determined in it, by their Superiors. If the Latter; then indeed, ot there there

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there is no Difference made between Right and Wrong; no regard to Intrinsic Goodness; but all Communions put upon an Equal Foot. That is the Communion, with which I must join, which my Superiors direct Me to; whether in Italy, or in England, or in Scotland. But if this be too gross to be admitted, for fear of extinguishing, not only the very Vitals, but the very Outside of Protestantism, and All Religion; then let the Other be granted without Reluctance: or else, let it be shewn that there is Another Method of proceeding, between these Two; which appears to Me to be impossible.

SECT. XXI. The Other Reason, upon this Subject, examin'd.

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HE Other Reason is enlarged upon, in the following Manner, instead of directly confuting what I have said bout Sincerity. 'If, say They, 'Sincerity as such, exclusive of the Truth or Falshood of the Doctrine or Opinion, be alone sufficient for Salvation, or to intitle a Man to the Fayour of God; if no one Method of Religion be, in it felf, preferable to Another; the Conclusion must be, that all Methods are alike, in respect to Salvation, or the Favour of God.' They then go on to charge Me, that, ' in Virtue of this Principle, I have left no Difference between the Popish and our Reformed Church, but what is founded in Personal Persuasion only: and not in the Truth of the Doctrines; or in the Excellency of One Communion above Another.' My Argument for this, They produce ndeed; and call it a Pretended Demonstration: but are not good as to offer one Word towards shewing Me, or the Norld, in what it is, that the Fallacy of it lies. If the Peruasion of Men, after the most sincere Search after Truth nd Right, were not the Thing which justified Them before God, in leaving the Church of Rome, at the Beginning of he Reformation; then let it be faid what it was. The Coruption of that Church, consider'd in it self, could not be he Point: because this could justify only Those who were ersuaded of that Corruption in their Separation, not Those eter who were not perfuaded it was at all corrupt; who would leed, of therefore, by this be justified in leaving it. That therefore

tore, which if You take away, Men are left unjustified in their Conduct: and, which if You give them again, they are justified in their Conduct; upon That it is, that their proper, and particular Justification, in the Eyes of God, must depend. It is an easy Matter to call this a Pretended Demonstration: but not so easy to shew that it fails in the

Point aim'd at by it. To return,

The Learned Committee have put it into their first Alle. gation, as my Principle, and what I have laid down, that No one Method of Religion is, in it felf, preferable to Another;' and from thence They infer, very justly, that All Methods must be alike, in respect to Salvation and the Favour of God: that is, it No One Method of Religion be preferable to Another, then, No One Method of Religion is preferable to Another. But where do They find such a Polition in Any Part of My Writings? Or, if They meaning only as what They apprehend to be a Confequence from what I have faid; They should have been so equitable, as to have put it as a Consequence, which They judg'd to follow from what I have faid: tho' not as yet, ever own'd, or fo much as mention'd, by Me. The Difference between the Two following Positions, is not very inconsiderable. What I say is, that 'A Man's Title to God's Favour must depend up on his real Sincerity in the Conduct of his Conscience; and of his own Actions, under it.' What They represent as mine, is this, that 'No One Method of Religion is, in it felf, preferable to Another? The Subject which gave occasion to what I said, related expresly to a Man's Choice of a Church, or a Communion. What I affirm is, that in this Choice, it is his Sincerity, in the Conduct of Himself, which will justify him before God. This I maintain to be fo far from supposing that No One Method of Religion is preferable to Another; which the Learned Committee have represented as the very same Point; that it relies upon, and fupposes, the very contrary Position to this, viz. that 'On Method of Religion is preferable to Another; and that therefore, We ought, to the utmost of our Powers and Ca pacities, to chuse that One Method, which is the Best: but that, Infallibility not being our Privilege, Almighty Go puts our Title to his Favour upon our present Sincerity and Uprightness in this Choice; because the contrary Supposition reduce

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And, as what I have laid down, relies upon this, that One Method is better than Another;' and that 'Every Christian must make the best Choice. He can, with the most upright Use of His own Judgment; fo, what I say with respect to the Protestants leaving the Popila Communion, is so far from eleaving No Difference between the Popilh, and our Reformed Church, as to Doctrines, or the Excellency of One Communion above Another; which yet is fixed upon it by the Committee: that it relies upon the very contrary, that there is a great Difference; and that there is an Excellency of One Communion above Another; and that this Difference is to be confidered by Those who make the Choice; and that it is of the utmust Importance to them to use All their Endeavours to make the Best Choice. Neither is there the least Tendency in Any thing I say, towards the affirming what is here laid to my Charge, but only this: that, supposing an Honest Christian, in the Integrity of his Heart, to have chosen that, which is not the Best, thro' a Weakness of Capacity; Almighty God will not condemn Him at the Last Day, for not seeing what He was not able to see; or for not joining Himself to Any Church, to which His own Conscience, after the most honest Examination, forbad Him to join Himself.

I will just mention an Instance, which may help to clear this Matter. In all Publick Debates in Parliament, I know of nothing which can justify Any One concerned in them; but the giving His Vote, or making his Choice, according to His Persuasion, and His being Sincere in the Conduct of Himself in this Choice. But His Persuasion does not affect the Nature of Things. The same Difference remains between the Two Sides of Any Question; and the same Ex-

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cellency of One above the Other. Nor did Any One, as far I have heard, ever object against this Rule, that it ' made all Points equal ;' that it ' left no Difference between any Two Points in Debate; that it left ' No Way of Voting better than Another; or the like. The Point is, what ju-Stifies Any Person in his Conduct, upon fuch Occasions, And if Any One will fay, that it is not a good Rule for Him, to follow his Own Persuasion, after all his sincere Endea. vours to judge aright; I would beg that Another, and a

Better Rule may be laid down.

Such Representations of my Sense, and my Doctrine, from fo Learned a Body, I could contentedly fit down with, a far as I alone am touched by them: only endeavouring to shew that I am far from faying Any thing that could give occasion to Them. But I may wish, with something more Concern, that These Worthy Persons had considered, what is to be found in every Writer of Our Church, in the Popish Controversy; viz. That Perfect Uprightness and Sice. rity will give Roman-Catholicks, in whom God fees thefe good Qualities, a Title to his Favour, amidst All their En rors. I need not put Them in mind, that the Papifts have a constant Argument formed for the seducing of Weak Minds from hence: alledging that, because They do not Allow the most fincere Protestants to have Any Title to Salvation; but yet the Protestant Writers allow that Salvation may be in their Church; therefore it is fafer and wifer, to hold to the Popil Communion. But did this ever affrighten the Bell of Our Writers from allowing that to True Sincerity and Uprightness, which God never took from it? Or, was This ever, till now, interpreted to be a Principle which left 'm Difference between the Popish, and our Reformed Church, either as to the Doctrines, or as to the Excellency of One Communion above Another? Or, 'which made All Me thods of Religion, in Themselves, alike?' God forbid, it ever should be treated thus! Nor indeed can This, or what I have faid be thus represented by Any, knowingly and deliberately, and confistently; without their being obliged openly to profess, that 'No Christian can have any Title to God's Favour, unless He sees things exactly, as We see them; and sity of] makes the same Choice exactly with Us; and joins himself to that One, Certain, Particular, External Communion & which

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r with ing, which We think best; and to no Other, amidst All the Varieties and Differences of Christians.' And by Those who will publickly avow this, I will be content to be condemned. But for My-self; I will never put my own Salvation upon my being certainly in the Right, till I am certain of my own Infallibility: nor can I see any Comfort for the most sincere and most deserving Christans, in putting their Title to God's Favour upon Any thing, that is not in their own Power, and which Almighty God has not obliged. Himself to grant them.

SECT. XXII.

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Other Observations of the Committee, relating to Sincerity and Infincerity, considered.

THE Committee proceeds thus, p. 9. 'If it be true that 'there is but one Consideration, viz. that of wicked Dishonesty and Insincerity, which will justify Unchristianing, Unchurching, or Declaring out of God's Favour; and of that One Consideration, in these Cases, God alone is Judge: there is evidently an End of ALL Church-Authority to OBLIGE Any to External Communion; and of ALL Power, that One Man, in what Station soever, can have over Another, in Matters of Religion.' To which answer, First, in General, differently from what I have done to several Points before, that I Own these Consequences; and like the Premises, for the sake of Them: and am the more pleas'd, the more evidently there is an End of what there ought to be an End of.

But indeed, this One Paragraph deserves a very particuar Consideration: as what will both very much explain the Main End of the Committee, in their Charge; and give Me in Occasion of shewing clearly what I principally designed o oppose.

1. The Question here is not about Open Offenders against he Moral Laws of Christ; but concerns the Case of Christians chusing One particular External Church-Communion, or withdrawing from Another, even with the Utmost Sinceity of Heart. 2. The Point here nam'd, is 'Unchristianing, Unchurching and declaring out of God's Favour.'

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3. Excommunication is mentioned in the same Sentence, as relating not to the putting Men out of a particular External Communion, for the sake of Open Immoralities; but as having to do with the Favour or Anger of God: and a great Displeasure is express'd against Me, for not making the Anger of God dependent upon it. This being premis'd,

1. It is plain that the Authority here aim'd at, is the Authority of Judging, Censuring, and Punishing the Servants of another Master, conducting Themselves, in their Choice, by their own Consciences, with the utmost Sincerity.' 2. That it is the Authority of ' Unchristianing, and declaring out of God's Favour,' fo as to have Effect. 3. That it is a ' Church-Authority to OBLIGE others to one par-'ticular External Communion.' 4. That it is 'a Power of fome Men, in some particular Stations, OVER others, in Matters of Religion; (not as the Reverend Dr. Sherlock has endeavour'd to explain it away, but) in the Sense of determining for Them, their Choice of, and their Adherence to, a particular Church-Communion. 5. That it is a Power of Excommunication that is claimed, upon which the Anger of God is to follow; and the State of the Person so excommunicated, to be affected by it, in the other World. 6. That No Authority can OBLIGE to External Communion, which is not ABSOLUTE; nor Any Power be OVER Others, which is not to determine those Others; nor any Excommunication, with respect to the Favour of God, contended for, but what is absolutely Decisive; nor Any plain er Words made use of, to contend for the Authority of Une christianing, Unchurching, and Declaring out of God's Favour; than Those now before Us.

It is to be hoped therefore, that I may not be again treated with Redicule, for supposing that the Committee in their Charge against Me, in the Words All Authority, included An Authority in other Points, besides debarring Notorious Sinners against the Moral Law of Christ, from the Communion; that They meant to claim a Power of Judging, Censuring, and Punishing, in a different Sense from what One of their Members has spoken of, as in their Name; that they understood My Expression, of Affairs relating to the Favour of God, and Eternal Salvation, to mean something different from Gross Immoralities; and that if I should are

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gue against Them, as contending even for Absolute Authority. I should not be guilty of a very ridiculous Absurdity; unless it can be shewn that an Authority (plainly contended for) to Unchristian Men, and declare Them out of God's Fayour; an Authority to OBLIGE Men, to follow the Dictates of it; a Power OVER Others in Matters of Religion here spoken of; can be any thing less than an ABSO-

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I grant indeed, that this is here expresly and particularly alledged, with Relation to Passages out of the Preservative, and not out of the Sermon. But the Charge against the Passages out of the Sermon it self, is, that They seem to deny All Authority to the Church; and consequently this Authority here claim'd: which therefore must be meant under that Phrase, by Those who think this an Authority for the Church to claim. But then, supposing no such Thing to have been intended, under the General Words, with regard to the Sermon; yet this which I have now quoted is part of the Representation. And, tho' I am apt to think I might have had the Pardon of Some Members of the Committee, for overlooking it; yet, I would gladly know how I could be faid to answer the Representation, without considering what is faid in One Part of it, as well as in Another: unless That Part alone be, in Truth, the Whole Representation, which One, or Two happen to wish had been so.

That I may not be at all mistaken, I therefore add the following Declarations. 1. In the Cases spoken of, in this Passage of the Representation, God alone is Judge of the Dishonesty and Infincerity: because No others can be judges of it, for want of knowing the Hearts of Men. 2. That therefore, nothing can justify Any Men, in Unchristianing, or declaring out of God's Favour, Those, of whose Condition They cannot judge. 3. I know of no Curch-Authority to OBLIGE Any Christians to External Communion: or any thing to determine them, but their own Coniciences, after the Best Use of their own Faculties. 4. I know of No Power that One Man, in what Station soever, can of Right have, OVER Another, in Religion, so, as to deterthing mine Him in his Conduct, with respect to the Case here dar fpoken of, that is, No Power, properly speaking, at all. 50 I know of No Right to Excommunication, in Any Men, which

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which shall affect the Favour of God towards Others. 6. And therefore I am very ready again to declare that All Humane Declarations pretending, with Authority, to alter Men's Condition in the Eyes of God, are Mere Humane Engines without any such Effect: and that Excommunications, declaring and determining Men's Condition with respect to Salvation, by Humane Authority, are Mere Outcries of Humane Terrors; Terrors of Men only, and Vain Words against Those who are the Objects of them: tho', I sear, not Vain, in their Effect upon Those, who presume to throw these Terrors, in the Name of God, all around them.

SECT. XXIII.

A farther Examination of the Claims made by the Committee, under this Head.

BEFORE I conclude this Head, I defire the Claims here plainly made, may be tarther confider'd: first, with respect to the Charge it self against My Dostrine, in this Particular; and then with respect to the Reformation it self, and this Protestant Church of England.

First, With respect to the Charge against My Dostrine relating to Sincerity: against which it is alledged, that it puts all Communions on an Equal Foot, without regard

- to Any Intrinsick Goodness, or whether They be right of wrong.' And again, it is represented as declaring 'No
- One Method of Religion to be, in it felf, preferable to Another; and making All Methods alike, with respect to
- the Favour of God; as, leaving no Difference between
- the Popish and our Reformed Church, with respect to the
- Truth of the Doctrines, or the Excellency of One Con
- munion above Another.'

In Answer to this, I have already shewn that what I is about private Persuasion, relates to the Justification of the Man before God; and not to the Excellency of One Communion above Another; which it leaves just as it finds it, and cannot possibly alter: that my Doctrine is sounded upon the very contrary to what is here laid upon it, viz. upon the Supposition that One Communion is more excellent that Another; because otherwise, it could not be proposed to Christian

Christian, as Matter of Choice, to be consider'd with All Care, and All Sincerity; and that no other Method can be proposed, but what makes All Communions equally to be complied with, by every Man who happens to live where

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The Committee have here, by condemning what I fay, and by plainly letting the World know what they think ought to be claim'd, proposed Another Method. And, what cannot but furprize Us, this Other Method is truly and justly liable to the Charge which Themselves have brought against Mine. For if 'Men are not their own Judges in this Case;' if there be any fuch 'Church-Authority as can OBLIGE Men to a particular External Communion; if there be a Power in Some, OVER Others, in Matters of Religion, fo as to determine Those Others; if 'Humane Excommu-' nications, declared by this Authority, can claim the An-' ger of God to attend upon them:' then, 'All Communions are upon an Equal Foot, without regard to Any Intrinfick Goodness, or whether They be right or wrong; then, 'No One Method of Religion is, in it felf, preferable ' to Another,' but 'All Methods are alike, with respect to ' the Favour of God;' and then, ' there is no Difference at 'all left between the Popish and our Reformed Church, either as to Doctrines, or the Excellency of One Commu-nion above Another. For it is evident that there is no Choice of Judgment left to Christians, where there is a Superior Authority to OBLIGE them; or a Power OVER them in these Matters; and such a Power, as can deliver them up to the Anger of God, if they do not obey the Determinations of it: but that, in the feveral Countries of the World, Christians are as much OBLIGED by the Determinations of One Church, as by Those of Another; that in Italy, or Spain, or France, They are as much OBLIGED by the Church Authority of Italy, or Spain, or France, as Christians in England are OBLIGED to a particular Exterof th mmu nal Communion, by Any Humane Authority, as fuch, in t, an England. If Authority be the Thing which OBLIGES; on the there is an End of All Intrinsick Goodness; of all Difference on the in One Communion from Another: because the Man is to it that comply for the fake of that Humane Authority. d to

But if it be faid that still the Man is to have some regard to the Intrinsick Goodness of Things; and to the Excellency of One Communion above Another; then there is an End of All Humane Authority to OBLIGE him to One particular External Communion; an End of All Power of some, OVER others, in this Case; then, He is to be guided by his own private Judgment; and then, We are come back to that Doctrine which I have deliver'd; and against which They have declared, with so much Zeal: For then, the Man is to judge for Himfelf; and to pay no Other Regard to Humane Authority, but only the Respect of being willing and ready, without Prejudice, or Pride, or Passion, to examine impartially, what is recommended to Him by it: which is fo far from implying that He must suffer his Judgment, in the least Degree, to be determin'd by Authority, that it implies the very contrary, Nor indeed, for my own Part, can I think of any Answer to what I have here urged, unless They will fay that a Christian may indeed judge for Himself in Spain, or in Italy; but not England: and maintain that, tho' there is No Church-Authority in Any Other Part of the World, to OBLIGE Christians to a particular Communion; yet in England there is: and that the True Way of shewing the Excellency of our Reformed Church above the Popila is to take the same Methods which That takes: and to claim an Authority of over-ruling the Consciences and Judgments of Men, fo as to OBLIGE them to Communion; which is, I confess, a great Compliment to the Intrinsick Goodness of Any Cause, and to the Excellency of Any Communion above Another.

SECT. XXIV.

The Claims of the Committee consider'd, as they affect the Cause of the Reformation, and of the Church of England.

THIS leads Us, in a few Words, to confider these fame Claims, with respect to the Reformation it self and to the Church of England in particular: that it may be judg'd, amidst All the Censures of Some, and the Reproaches of Others, whether My Doctrine, or the Claims opposite

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to it, be of most Service to their Interest and Glory. I have already remark'd that it destroys All Supposition of Excellency, in One Church above Another; that it buries entirely All Regard to this Confideration, to take away from Men their Right to judge for Themselves; or, in other Words, to establish a Church Authority, which shall OBLIGE Men to a particular Communion. But I now add that, if Thefe Claims, opposed to My Dostrine, had been thought just Claims, in the Time of Our First Reformers, there could have been no Right to Any Reformation, but what should have proceeded from the Heads of the Popish Church themselves; nor Any such Thing as the present Church of England now in being: which methinks should be of some Importance in the Account of Those, whose Zeal for this Church is the Mark, by which They endeavour so much to distinguish Themselves from All Others. For if there be a Church-Authority to OBLIGE Men to a particular Communion; 'a Power in Some, OVER Others, in this Case; a Right of Excommunication, fo as to affect Mens Eternal Salva-'tion;' and this Matter of Church-Communion is not to be left to Mens own private Judgments, and Consciences: I beg to know, how can the Reformation it felf (! speak not of every particular Circumstance of it,) be justified, which was founded upon the Right of Christians, to have recourse to the Gofpel, for Themselves; and to throw off All that Church-Authority. which assumed a Right of OBLIGING them to the Romish Communion; and a Right superior to their own private Judgments and Consciences. For there was then a Church, and an Order of Church-men, vested with All fuch Spiritual Authority, as is of the Effence of a Church. There was therefore, a Church-Authority to OBLIGE Christians, and a POWER in Some, OVER Others. What was it therefore, to which We owe this very Church of England? If these Claims are just! If Men are not to judge for Themselves in Religion, and Church-Communion; It Church-Authority be a sufficient OBLIGATION upon them, to determine them: then Our Forefathers ought not in Conscience to have separated from the Church of Rome; nor could the Church of England have been in Being. But it Men are their own Judges, by the Laws of God and of Christ, in this Matter; if They have a Right to use, and to proa

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be determin'd by, their own private Judgment; and to confider the Intrinsick Goodness of Things, and the Excellency of One above Another: then, here is a Justification of the Reformation, and particularly of the Protestant Church of England; and, at the same Time, of the good Effect of My Dostrine upon that Church it self, which I am accus'd

of injuring.

The next Time therefore, that the deplorable Consequences of My Dostrine, are enumerated and aggravated, I desire that these Fatal Essets be added to the Number, viz. That if it be true, that Men are to judge for Themselves in Religion; or that They are to be determined by their own private Judgment; or that there is no such Thing as Humane Authority to OBLIGE them to any One Particular External Communion; or that there is no sower in Some, OVER Others, in these Cases: If All this be true, then there is an End of All Popery; Any Thing may be justified; the Separation of Protestants from the Church of Rome, possessed of All Church-Authority, was Right and Good; and even the Church of England it self stands upod a Good and Solid Foundation.

I mention the Foundation of this Church particularly, because a Thousand Panegyrics upon its Beauty and Excellency, are of small Importance, if the very GROUND it stands upon, be declared to be rotten, and unsound: And because, supposing, (not granting) that I had opposed some particular Declarations of this Church, which may have been made thro' Humane Trailty, and the Weakness of Humane Nature, not taking in all Circumstances, nor seeing plainly the Contradiction of Them, to its own sole Foundation, yet this, I would hope, might be excused, when, We see it cannot otherwise be opposed or contradicted, but by reviving such Claims, as destroy that very Foundation it self.

If Any Persons should recommend the most Beautiful House in the World for an Habitation; and extol the Harmony and Symmetry of its Outside, as well as the Fineness and Conveniency of the Rooms within; I presume, sew would be mov'd by All this to chuse it for their Habitation, without enquiring after the Firmness of the Ground under it, and the Strength and Solidity of its Foundation: and Fewer would be moved to it by the Great Encomiums be-

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stowed upon it by Those Persons, if They saw Them themselves, all the while, doing something, which either tended to remove the very Ground from under it; or to weaken the Foundation, upon which the Beauty of the whole relies. Many might gaze at it, as at a Castle in the Air, and look with great Admiration upon its Form and Appearance: but Few, I suppose, would think it safe to inhabit it, unless fuch as can think a House without a good Foundation, as secure as a House with One; a House built on the Sand, as fecure as a House built upon a Rock. On the contrary, He certainly recommends this House most effectually, who convinces Those who view it, of the Soundness and Strength of its Foundation; that it is built upon a Rock, and not upon the Sand; and that this Comprehensive Excellency of it, may justly make it their Choice, to inhabit where They may be fure They live upon Firm Ground, and an Unmoveable Foundation.

SECT. XXV.

The Dostrine about Humane Excommunications, &c. considered with the same View.

WHAT I have said about Humane Denunciations, and Humane Excommunications, &c. and what They must maintain, who are so much displeas'd with it, I am very well content should be judged of, by the Same Rule; with respect to the good or evil Consequence of Them to the Cause of the Reformation it self, and the very Being of the Church

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They, who were particularly concerned in this Part of the Representation, and in appearance, lay Stress upon a Regular Uninterrupted Succession, will not deny but that the Church of Rome had, at the Time of the Reformation, All Authority necessary to a Church of Christ; because They themselves can claim no Privileges, if They will have them by way of Succession, but what They received from Them; and consequently, must contend that the Absolutions, Denunciations, and Excommunications, by Those in that Church, authorized by Christ, were of as much Effect, and as Authoritative, as those of Any Others whatsoever;

and ought to be treated in the same Manner. But how did the First Reformers behave Themselves? Did They not think and speak of them, as having nothing to do with the Favour or Anger of God? Did They not treat them as Hu. mane Engines; as Mere Outcries of Humane Terror; as the Terrors of Men, and vain Words? And did They mean by this to claim to Themselves the Right of Absolution, which They denied to Others, because they were Fallible and Weak Men; or to affert a Power of Excommunication, fo as to affect Mens Eternal Salvation, to Themselves in One Church, which They had difregarged and trambled upon, in Another? No. They treated All Humane Excommunications, as alike, and upon an equal Foot, with respect to God's Favour: and could, upon no other Account, neglect and difregard them, as They did, but because God has not given to Any Men the Disposal of His Mercy or His Anger, Upon this Bottom, They were guilty of that great Crime, of 'behaving Themselves, in the Affair of Religion, as Sub-' jects to Christ alone; and of living and acting as such, without fear of Man's Judgment.'

If any particular Writers have, fince that Time, contradicted their main Principles, I am not obliged to confider that. What I maintain is, that My Doctrines, relating to the Authority of the Church; and to the Effect of Humane Excommunications; as well as that relating to Sincerity, and private Judgment; are so far from being injurious to the Church of England, or destructive of its Interest: that They are the very Foundation, upon which it stands; that if They be not true, it could never have had any Right so much as to have a Being; and that They are so necessary to its Continuance and Well-being, that, without Them, it is impossible to defend its Cause against the Arguments of Roman-Catholicks; and that from the Contrary to them, the greatest Strength is borrow'd, and the only plausible Attacks made

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SECT. XXVI.

The last Observation of the Committee, under the First Head of the Charge, considered.

Part of their Charge, thus. 'How His Lordship can, consistently with these Opinions, make good his Solemn Promise made at His Consecration, To be ready, with all faithful Diligence, to banish and drive away all Erronious and Strange Dostrines, contrary to God's Word; and both privately and openly to call upon and encourage Others to do the Same: And how he can exercise the high Office intrusted to Him in the Church; or convey holy Orders to Others; are Difficulties which himself only can resolve. And We humbly hope, Your Grace and Your Lordships will think it proper to call for the Explication.'

To which I answer, that I am very free to give My Explication of these, and the like Difficulties, (as they are term'd) before it is call'd for. And it is this; that it is so far from being true, in My Judgment, that My Opinions here cenfur'd are inconfiftent with My making good that Promise; that I know of no other Way of making it good, but the One Method consistent with my Doctrine. I can think of no Way, becoming a Christian Bishop, of endeavouriag, with All faithful Diligence, to banish and drive away all Erroneous and Strange Doctrines contrary to God's Word, than to call upon, and encourage All Christians to have recourse to that Word of God, and to judge from that alone, what Doctrines are contrary to it. This I am ready to do, both privately and openly; and to call upon and encourage All Clergymen. under My Inspection, to take the like Method. By 'conveying Holy Orders to Others,' I do, according to the Custom and Law of the Realm, as well as according to the Defign of the Gospel, give Those Others a Right publickly to preach the Gospel; and to use their utmost Endeavours to shew Men the Way to Salvation. I can convey No Powers to Them, but what God intends and wills that They shall be vested with; No Authority OVER the Consciences of Others; No Authority to OBLIGE Others to receive Any thing

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thing, which those Others think disagreeable to the Gospel of Christ. And I think that I then only exercise the high · Office intrusted to Me, in the Church,' as I ought; when I remember that Christ is the Head of His Church; that All Christians are Fellow-Subjects; that All are equally obliged to have recourse to His Directions; that He alone is the Judge of their Condition in the Eyes of God; and when I assume no Authority OVER any Person, inconsistent with these Declarations; but govern All my Conduct, and All My Exercise of Any Powers vested in Me, by that sacred Rule, by which the Apostles acted, of Not preaching Themfelves, but Christ Jesus, the Lord and Master of Chriftians.

My Judgment, is that, in the Method I speak of, I do more effectually banish and drive away all Erroneous Doctrines, &c. than if I affum'd to My-felf the Power of throwing Those, who teach what I account so, out of God's Favour: the Dispensation of which was never committed to Me. If They, who make this Objection, know of Any Other Effectual Christian Method of dispelling Errors contrary to God's Word; but by exhorting All to look into and confider God's Word: I cannot judge of it, till They reveal In the mean while, I beg leave to declare, that I know of No Way to Christian Truth, but This: All other Ways that ever have been put in practice, as far as I can recolled, being those Ways, which had banish'd and driven away almost All Truth, and All Christianity, out of the Church, for so many Hundred Years before the Reformation; and would have banish'd and driven away the Reformation it felf, and this Church of England in particular; and will ever have the same Effect, to banish and drive away, from the Eyes and Hearts of Men, every thing that is truly good and valuable in the World.

I have thus gone through the First Charge against the Str mon and the Preservative; and shewn that I have denied No Authority to the Church, or to Any Men in it, but wh Christ Jesus has denied to it; and what All Protestants mu deny to it, unless They will destroy their own Cause: an that my Principles are so far from being destructive to Ou Protestant Church of England in particular, that It is built upon, and supported by Them; and that, by the contrast

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Principles, it is utterly overturn'd, and the Right it had, even so much as to be, not only shaken, but entirely taken away. Which, I hope, will be a sufficient Vindication of what I have taught, from this First Branch of the Charge against Me, in the Judgment of every Christian, Protestant, and Church-man.

Of the Second Branch of the Charge.

SECT. I.

The Second Branch of the Charge, produced.

THE Second Branch of the Charge is this. 'That the 'Tendency of the Doctrines and Politions contain'd in the faid Sermon and Book, is conceiv'd to be, To impuguand impeach the Regal Supremacy in Causes Ecclesiastical; and the Authority of the Legislature, to enforce Obedience,

in Matters of Religion, by Civil Sanctions.'

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It is to be remark'd that, though this Part of the Charge s profess'd to be founded upon Positions in the Preservative, is well as the Sermon; yet not One Passage is produc'd out of that Book to support it; nor the Book so much as menion'd under this Head. Perhaps it was not without some Design, that the Name of the Preservative was here omited. For, as All the World knows that it was written to indicate the Rights of the Civil Magistrate, against Eccleaffical Persons, as well as Others; and that in that Right have included every thing necessary to the Defence, and Well-being of Humane Society; and as No One can suppose hat, at the Time of preaching my Sermon, which was foon tter the Publication of that Book, I could wilfully intend penly to contradict the Main Defign of it; fo, the Naming under this Head might have put People in mind of that sain Design of it; and have mightily taken off from the fed of this Second Part of the Charge. But, Let us now onfider the Passages out of the Sermon, as they are cited y the Committe; and the Particular Point laid upon each assage. SECT.

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The First Passage, upon which the Charge, relating to the King's Supremacy, is built, considered.

HE Representation here lays to my Charge, that, in Contradiction to the King's Supremacy, I affirm, Serm. p. 14, 'If any Men upon Earth have a Right to add to the Sanctions of Christ's Laws; that is, to encrease the · Number, or alter the Nature, of the Rewards and Punishments of His Subjects, in Matters of Conscience, or · Salvation: They are SO FAR Kings in his stead; and Reign in their own Kingdom, and Not in His.' To which I answer,

1. That an Involuntary and Undefign'd Injury is eafily forgiven. I was so far from intending Any Hurt to the King's Legal Supremacy, that, in preaching this, I never for

much as once thought of it: nor shall I ever, I hope, in preaching about the Nature of Christ's Gospel, or Kingdom, judge of what is, or is not, to be said, from the Considerations of this World, and of the Kingdoms of it. If any of the Words of Christ should plainly contain in them ome thing inconfistent with what the Powers of this World may have claim'd to Themselves; the Charge must lye against Christ himself: and not against Those, who being His Disc.

ples, fet up His Authority in Religion, above that of All the

Kings of the Earth united together.

2. I confess, I am not exactly skill'd in the Extent and Bounds of the Royal Supremacy: nor am I acquainted with every Particular, mention'd by Those Antient Laws, to which we are referred in the Statute quoted by the Committee. This I am sensible of, that in the Main it is so necesfary, even for the Support of the King himself in his Civil Pre rogatives; and for the Defence of His Subjects in their Civil Rights; that without it he could not truly be King, nor hard fufficient Powers, either to secure Himself, or His Subjett Nor do I know of Any Greater Benefit to the Subject, that the Privilege of appealing to the Civil Power, for what under the Cover of being call'd Ecclesiastical or Spiritual, 1 many Cases, very intimately affects their Civil and Tempo ral Concerns, where by Degrees it has come to be otherwise

the Power properly call'd the Civil Power, is fwallow'd up; and the Ecclefiaftical Governours are come to command All

Temporal, as well as All Spiritual Power.

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3. One Thing relating to the Royal Supremacy is very evident, that Preaching the Word of God is particularly and utterly disclaim'd by Our Kings and Queens; and openly denied to Them, by the Authentic Acts of Our Church. In which it must be implied, that They have not Authority, as they are Temporal Powers, to interpret the Gospel; or to order the Ministers of the Gospel, what They shall receive as the Will of Christ; and what only They shall preach as fuch. And the Reasons for this, are plain, and unanswerable: because this Prerogative would establish Popery, and the Worst of Errors, where-ever the Magistrate should enjoin Them, as Truths; and would leave the Gofpel it self entirely at the Disposal of the Princes of this World; and make Them as effectually the Sole Preachers of God's Word, as if They alone, in Person, and with their own Voices, preach'd that only, which they judg'd fitting, to their Subjects, But,

4. The Royal Supremacy, as far as I know of it, does not imply any thing in it, contradicted by Me, in this Passage: because it does not imply in it 'A Right to add to the Sandions of Christ's Laws; to increase the Number, or alter the Nature, of the Rewards and Punishments of Christ's 'Subjects, in Matters of Conscience, or Salvation.' And as to All Outward Ass, in which the Supremacy legally exercises it self; They are within the Bounds of the Legislative Authority, and govern'd and determin'd by it. And of the Influence of My Dostrine, with respect to These; what I shall have Occasion to alledge, in the Progress of This De-

bate, will give a full Account. But,

5. The Question to a Christian is, whether I have spoken Truth; and preach'd the Gospel of Jesus Christ: not whether I have unhappily contradicted the Privileges posses'd by Any Temporal Power upon Earth. The Truth or Falsbood of this First Passage, will appear from the Truth or Falsbood of what I am now laying down. 'To annex Sanctions to Laws, is as much an Act of Regal Power, as to make the Laws themselves. To add new Sanctions, is the same Thing. Whoever annexes, or adds Sanctions, is SO

FAR King; because He does an Alt of Regal Power. If the King of France has a Right to add Sanctions to any of the Laws of England, for the Use of the Subjects of En. gland; He is SO FAR King of England: and SO FAR, England is his Kingdom; because he SO FAR governs the Subjects of England.' I know nothing plainer than this: nor can I therefore, add any thing to make it plainer, This Passage does not so much as affirm that Any Men upon Earth have no fuch Right. If Others will maintain that they have this Right; this Passage affirms, that if The have this Right, then They are, of Right, SO FAR Kings in Christ's stead; because He has no Part in adding those Sanctions, which They add of Themselves: and then, They reign, in adding those Sanctions, SO FAR, in their own Kingdom; because it is their own Kingdom, as far as They act a Regal Part in it; as much as the Subjects of England would be SO FAR Subjects to the King of France, if The were bound by the Sandtions which He should add to the Laws of England, over and above what the Legislative Authority of England had annex'd to them. If any Person think fit to oppose this directly, instead of drawing Odious Confequences from it, which take their Force from Confide rations very different from what Christians ought principally to argue from; I defire that They will as plainly maintain the Propositions contradictory to These; as I have plainly laid down what this Passage contains in it.

SECT. III.

The Second Passage, relating to the King's Supremacy, consider'd.

HE next Passage cited by the Committee, and declar to be to the same Purpose, is this, out of Serm. p. 18 The Sanctions of Christ's Law, are Rewards and Punish fed L ments. But of what Sort? Not the Rewards of this Pains World; not the Offices or Glories of this State; not the suasio Pains of Prisons, Banishments, Fines, or any lesser and more een fan moderate Penalties; nay, not the much lesser Negative is please Discouragements that belong to Humane Society. He o judge

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was far from thinking that these could be the Instruments of fuch a Perfuasion as He thought acceptable to God.'

Here indeed, I confess My-felf at a Loss, what to say to Christians, and Divines. For if this Matter of Fact, so evident in the Gospel, is not plain and unblameable in their Eyes; what can I think of, to explain it, that can be either more plain, or more unblameable? The Committee understands Me here to speak, as I do, of the Laws of Christ, and their Sanctions; as He propos'd, and as He left them. is plain, both from the Manner of Expression made use of: and from the last Sentence of this Passage. So that this is nothing but a Matter of Fast affirm'd: and, whether it be true or false, can be determined by Nothing but the Evangelical History; and may easily be determined by that. The Questions here are these, Did Our Saviour himself ever propose to His Followers, that if They truly obey'd His Laws, and were fincerely his Disciples; They should be intitled to the Rewards of this World; to the Offices and Glories of this present State? Or, if They were not truly His Disciples; nay, if they did but differ in their Opinions, from Other profess'd Christians, Did He ever affure them that He had ordained for them the Prisons, Banisoments, Fines, or any other Penalties of this World; or even any Incapacity of the Common Rights of Humane Society? If Hedid ever speak in this manner; I acknowledge I have misrepresented Him. But if He did never speak any One Word tending his Way; I am not ashamed that I have given a true Acount of His Divine Conduct in this Particular.

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If He never once hinted at any fuch Thing; nay, If He always took his Motives from another Life; if He constantly ndeavoured to take off the Minds of His Followers from his World; and to direct their Thoughts to Another, and a Future State, in which alone They were to be fure of a Revard: then, I have truly described what I intended; and annot be blamed for adding this Remark, that ' Our bleffed Lord was far from thinking either the Pleafures or the of the Pains of this World, to be the instruments of such a Per-ot the suasion, as He thought acceptable to God.' If He had not I most been far from thinking so; (which Expression seems to have egative ispleased some Persons, upon what Account, I am not able to judge;) He would, once at least, either have proposed was

those Worldly Goods and Worldly Evils, to our Hopes and Fears; or He would have plainly told Us, that a Time would come, when Temporal Glories and Honours, and Temporal Pains and Torments, should be, with his Ap. probation, made the Instruments of Persuasion: not only to induce Men to be Christians, but to induce All Christians to protess themselves of One Mind, and One Opinion, in every Point of Ceremony, and Speculation, to be fettled by Fallible Men; as well as in the Belief of His Gospel, as He left it.

When any fuch Passage is produced out of the Gospel; or any Command laid there, upon the Powers of this World, whenever They should become Christians, to advance God's Honour, or Christ's Glory, by what is truly a Dishonour to God, and a Shame to the Christian Name: I shall be ready to retract what I have faid, as a Matter of Fact. In the mean while, If I have truly represented the Gospel; the Censure falls upon That: and not upon Me, who have only laid before the World what Every Page of it bears witness And indeed, the fame Cenfure falls upon All the fin Preachers of it, who knowing the Terrors of the Lord, per fuaded Men : and upon All now, in every Church, who, it preaching Christ's Religion, and the Motives to it, spend their Time in directing the Minds of Christians only to Future State; and forget to acquaint their Auditors, that Christ has ordain'd the Joys of this World, directly for the Encouragement of His Disciples; and the Terrors of the World, for the Difcouragement of Those who are not for or, who being so in Profession, diffent from Others of their Brethren, who happen to have Power to inflict them is'd the And what Difference the Supposition, upon which such hristian Censures are sounded, will in consequence leave, between and the Gospel and the Alkoran; I think is too evident to be ren of hid: and ought to be seriously considered by All, who he e Prove nestly mean to promote the True Interest of the Gospel at cour without seeing at first the Tendency of their own Propositions. ceedings.

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SECT. IV.

some Considerations, about the True Nature of Sanctions, in answer to some Other Objections.

KNOW there are some Worthy Persons who have supposed that those Words of our Saviour, Matt. vi. 33. Seek ye first the Kingdom of God, and His Righteousness; and all these Things shall be added unto you; and those of st. Paul, 1 Tim. iv. 8. Godliness baving promise of the Life which now is; are to be looked upon, as Sanctions of Christ's Laws. But this has arisen plainly from not conidering what is, and what is not, properly a Sanction. That Promise alone is a Sandion of Christ's Law which is so prohis'd to Every One, that Every One equally will obtain it. vithout fail, if He performs the Conditions, Christ reuires of Him.

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In the First of these Sentences, Christ only guards his Disiples against Inordinate Care, even after the Necessaries f Life, Food and Cloathing; which alone are spoken of here: affuring them that, if they truly, ' Seek the Kingdom of God, and His Righteousness; (which they cannot o, without taking All their Motives of Action from thence;) hese Necessaries shall be provided for them. Now, These lecessaries are far from being the Glories or Honours of this Vorld. They are far from being proposed as the Motives Christian Behavior: but it is supposed that the Man feeks the kingdom of God, i. e. takes his Motives from thence, the lay, These Necessaries are not so much as certainly protein is'd to All such; nor ever understood to be so, by Any such hristian Interpreter. So far from it, that those First Christwee and to whom the Words were spoken, often were in want to be en of those Necessaries; and their very Lives were, by the hold e Providence of God, suffered to be taken from them. All at could be meant by these Words therefore, was this; that of himself would take care, as far as it was consistent with a Designs of His Povidence, and the Honour of the Christian Providence of His Povidence, and the Honour of the Christian Providence of His Povidence, and the Honour of the Christian Providence.

e Designs of His Povidence, and the Honour of the Chrian Religion, that They should not want the Necessaries of le; that, in the ordinary State of God's Porovidence, this ould generally be true; and that in no State, any Inordi-

ECT to Defire after the good Things of this Life could become

them; or any fuch Thoughts, as supposed These worldly good Things to be made the Sandtions of Christ's Law. Add to this, that this very Promise was always understood to imply in it the Supposition of Christians using their own En deavours to get a Livelyhood in an honest way. So that, neither is here any mention of worldly Honours and Glo ries; nor is here any Promise that God himself, without their own Concurrence, will dispense even the Necessaries of this Life to them; or that Any Person shall infallibly, even in the quietest State of this World, enjoy them; nor any di rection of the Thoughts of Christians to Them, as their Reward; but on the contrary, an express Design of diver-

ing their Minds from them.

But, what is a very material Point, it is requisite to the Notion of a Sanction, that what is promis'd, is so promis'd as that All who come up to the Condition requir'd, are de clared to have a Certain Title to the Possession of it; which not one of them shall be depriv'd: and that All wh do not perform the Condition, are declared to be uncapally of possessing or obtaining it. Thus the Glories of Anothe State, are promised to the Good Christian. And if The were to be possess'd and obtain'd by the Wicked; The would be No Sanction; nor any Motive to Goodness. I the Case before Us, if our Saviour had said that 'All wh feek the Kingdom of God, shall have the Necessaries a Life added to them; and that All who do not feek it, ful indeed had made it a Sanction of his Law. But it is so in its of from this, that the Wicked and Impious are seen to enjoy often much more of this World than the Best of Men; monly to posses the Necessaries, but to surfeit their Souls up on the Abundance, and Superfluities, of this Life: the whom Granduer and Luxury of which seems to be left, by Providence, to Them, in a very particular and distinguishing Manner and with the same is to be said of St. Paul's Expression about on of Godliness, having promise of the Life which now is. It is, in can be meant only of Food and Raiment, the Necessaries of the Manner of which the same Apostle, in the same Epistle, said ents in Having Food and Raiment, let us be therewith content therwith to be Great Gain, viz. Godliness with content ment. Visualway not ever enjoy so much as those Necessaries of Life: The

to be Great Gain, viz. Godline's with Contentment.' v.

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and in v. 9, 10. He describes the Dangers and Hazards, both to the true Faith, and the true Practice of a Christian from a State of Worldly Riches, &c. He has therefore fufficiently, by his own express Words, acquainted Us at least what He did not mean by 'Godliness having promise of the Life which now is.' And if We had none of his own Declarations to help to explain those Words; yet We might be very fure, They could be understood only with those Qualifications before mentioned; and that They could not be meant as a Sanstion to Christ's Law: because the Wicked generally possess more abundantly, or at least, full as much, of what properly belongs to this Life, as the Godly do. As far as it is an Express Promise, properly so call'd, it can be

extended no farther than I have now explain'd it.

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The Confideration of the Natural Tendency of Virtue, in the ordinary and peaceable State of Humane Life, even to present Happiness: and the Natural Tendency of Vice to the contrary; has no Place in this Debate: which concerns t self only about Sanctions, properly fo call'd. For that Natural Tendency has not always effect to keep Men, (even n a State free from Persecution,) from Great Outward Want and Pressure, of which we are speaking in this Quetion: and in a State of Persecution, these Outward Goods f Life are all taken away. But what soever is propos'd as a landion, is propos'd as what never can, nor ever thall, fail Those, who are induced by it to obey that Law of which it sa Sanction, The Regular Practice of All Virtue tends, nits own Nature, to the Happiness of Particular Men, in Il States of Life. It tends naturally likewise, both to their btaining and preferving a competent and sufficient Portion btaining and preserving a competent and sufficient Portion Is up of the Good Things of this Life. Nay the Happiness of the whole Body or Society, consider'd as such, is the content and Result of the Good Behaviour of the Members of it: anneal and with respect to the Whole, this may be call'd the Sancton of the Social Law of Reason, because the Publick suffices in the Social Law of Reason, because the Publick suffices in the Social Law of Reason, because the Publick suffices in the Social Law of Reason, because the Publick suffices in the Social Law of Reason, because the Publick suffices in the Social Law of Reason, because the Social Law of Reason, because the Social Law of Reason, and prevent even what would not the suffer the Consequence of their Vertue. This Tenency of Virtue may likewise be call'd a Sanstion, because always belongs to it. But We are now speaking of Particular, cular Persons, and the Actual Certain Possession of All Out. ward Good Things. And, I say, these Outward Goods, properly so call'd; the Prosits, Riches, and Glories of this World, are not the Sanctions even of the Natural Law: because the Actual Possession of them is not constantly, and without sail, the Portion of Those who most of all attend to it: and because Wickedness is sometimes seen to be surrounded with them.

But as to Christ's Laws, consider'd as His; the Outward Goods of this World are so far from being the Sandions of them: that the Good Things of Another Future State are declared to be so, to make amends for the Uncertainty of obtaining the Goods of this Life, in Any State of this World; and for the Certainty of being deprived of them, in a State of Persecution for His Name's Sake. The same is to be

faid of All like Expressions in the New Testament.

To return to the Representation: I have affirm'd that Christ never made the Glories, or the Torments; the Pleasures, or the Inconveniences of this present World, the Sandtions of His Law, consider'd as such. The Committee have thought fit to say, that this is said in Contradiction to the King's Legal Supremacy. The Passage affirms nothing by a Matter of Fast, recorded in the History of the Gospel The only Question is, whether it be truly related: or if it be, how the relating a Matter of Fast, as it is in the Gospel can be supposed to be a Contradiction to the Regal Supremacy.

SECT. V.

The Two Next Passages, produced by the Committee, will their Observations.

their Observations.

HE Next Observation of the Committee is this. And whereas the Scripture, and our own Liturgy for thence, has taught Us to pray for Kings, and All that a

put in Authority under Them, that they may minister Justice to the Prinishment of Wickedness and Trice and to the Mai

to the Punishment of Wickedness and Vice, and to the Man tenance of True Religion and Virtue: His Lordship?

ferts, Serm. p. 20. As soon as ever You bear of any of the Engines of this World, whether of the greater or the left

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Sort, You must immediately think that then, and SO FAR, the Kingdom of this World takes place. For, if the very Essence of God's Worship be Spirit and Truth; if Religion be Virtue and Charity, under the Belief of a Supreme Governour and Judge; if true Real Faith cannot be the effect of Force; and if there can be No Reward where there is No willing Choice: Then, in all, or any of of these Cases, to apply Force or Flattery, Worldly Pleasure or Pain, is to act contrary to the Interests of True Religion: as it is plainly opposite to the Maxims upon which christ founded His Kingdom; who chose the Motives which are not of this World, to support a Kingdom which is not of this World.

The Remark of the Committee, is this. 'The Two First Cases, here mention'd, relate to what is essential, in the Worship of God and Religion: yet, He declares that to encourage Religion by Temporal Rewards, is to act contrary to the Interests of True Religion, as it is opposite to the Maxims on which Christ sounded His Kingdom. This (say They) is to set the Worship of God, and the Neglect of it, Religion and Irreligion, on an equal Foot in this World: As if, because They shall hereafter be distinguished by Rewards and Punishments, by the Great Judge, therefore the Magistrate were excluded from interposing with Rewards and Punishments to distinguish them here; and tied up from expressing Any Concern for His Honour, by whom, and under whom, He beareth Rule'

This His Lordship farther supports, Serm. p. 22. And therefore, when you see Our Lord, in his Methods, so far remov'd from Those of many of His Disciples; when you read Nothing in His Dostrine about His own King; dom, of taking in the Concerns of this World, and mixing them with those of Eternity; no Commands that the Frowns and Discouragements of this present State, should in any Case attend upon Conscience and Religion; No calling upon the secular Arm, when ever the Magistrate should become Christian, to enforce His Dostrines, or to back his Spiritual Authority; but, on the contrary, as plain a Declaration as a few Words can make, that His Kingdom is not of this World: I say, when You see this, from the whole Tenor of the Gospel, so vastly opposite

to Many who take his Name into their Mouths; the Que. fion with You ought to be, whether He did not know the

Nature of his own Kingdom, or Church, better than Any,

fince His Time; whether you can suppose, He left any such Matters to be decided against Himself, and his own Express

Professions. Where Your Lordships will observe, that All

Laws for the Encouragement of Religion, or Discouragement of Irreligion, are reckon'd to be Decisions against

Christ,

I purposely transcribe the whole Passages; which the Com. mittee produce in order to censure Them, that Christians may fee and confider, to what Confequences fuch Cenfures tend. This Passage, of which I beg leave to speak first, does in Effect give an Account that Christ has, in His Gospel, given no Orders about adding the Sandions of this World, for the better Propagating, or Establishing, the Profession of His Religion; and the like: particularly speaking about the Terrors, and Discouragements; not at all about the Encouragements of this World. But the Thing it relies upon, is this, that Christ knew the Nature of his own Kingdom, and consequently the proper Method of Supporting it, better than Any of his Followers: and that He could not be fupposed to leave it to Others to decide against Himself, that His Kingdom is of this World, when He has declared, It is not: or any such important Matters, as this is. I am forry to have Occasion here again to observe, that a Committee, of Christian Divines should produce this Sentence at full length; and not fo much as attempt to shew that I had misrepresent. ed Our Bleffed Lord's Conduct in this Particular: but fatisty themselves with a Reflection, which falls upon Our Common Lord and Master, if what I have said be true.

Do They once affirm that Our Saviour, in his Doctrine about his own Kingdom, takes in the Concerns of this Life, in the Sense in which I deny it? Do They once point out any Part of the Gospel, in which He leaves Orders for any Future Christian Magistrates, to inforce His Doctrines with the secular Arm, and to back his spiritul Authority? Do They deny that He knew the Nature and Interest of his own Kingdom best? Nothing of all this. But They content themselves with a Remark about Religion, and Irreligion, in general: which Two Words they do not at all

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explain. So that They may mean quite another thing, than I am speaking of, in that Passage: which relates only to the Methods of Propagating or Securing the Outward Profession of Christianity in particular, or of what Any Professors of Christiany may take for it. And thus, instead of contradicting any thing I have there alledged (without the Supposition of the Truth of which, I will venture to affirm, the Inquisition it self may be proved a Christian Method of Persuasion;) They chuse to make a Reflection, which They know to be very Odious. They represent Me as, in that Pasfage, ' reckoning All Laws for the Encouragement of Religion, or Discouragement of Irreligion, without telling Us at all what those Words mean) to be Decisions against 'Christ: Whereas what I there speak of, as decided against Christ,' is the Nature of His own Kingdom; declared by Men, in effect, to be of this World, when He himself has declared it not to be fo.

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SECT. VI.

The Former of the Two Passages last cited, explain'd; in order to shew what was, and what was not intended in it.

Now return to the Other Passage, upon which a more particular Stress seems to be laid by Some Members of the Committee.

The Propositions, into which the Passage may be resolved, are these which follow.

1. 'When the Engines of this World are applied, then, and SO FAR, the Kingdom of this World takes place.'

2. 'Christ has declared that the Essence of God's Worship, or that which makes it truly the Worship of God, is
Spirit and Truth.'

3. St. James has declared that Pure and Undefiled Religion is Virtue and Charity, under the Belief of a Supreme Governour and Judge.

4. 'True Real Faith cannot be the Effect of Outward Force.'

5. 'There is No Title to a Reward, where there is No Choice.'

6. Con-

6. Confequently, 'In the Case of God's Worship, or Re ligion, (which are the only Points, the Remark of the Com. mittee touches,) to apply Force or Flattery; Worldly

Pleasure or Pain; is to act contrary to the Interests of True

Religion: Then follow these Words, As it is plainly opposite to the Maxims upon which Christ sounded His

"Kingdom;" that is, disagreeable to the Account given in his Doctrine of the Effence of God's Worship, and of True Religion; and to his proposing the Rewards of another Life, as the Sanctions of His Kingdom. For,

7. ' Christ chose the Motives which are not of this World,

to support a Kingdom which is not of this World.'

8. The Methods, He took, were certainly the proper Methods: and the very contrary to them, cannot be proper

for the same End.'

9. 'This World, and the Motives of it, are contrary,

and work in a contrary Method, to those of Another:

the One tending to Spirit and Truth, and Sincerity; the

Other to Outward Profession; which it self alone, is not Religion.

10. Therefore, ' to apply the Motives of this World to

That, to which He applied the Motives of the Other World only, is to act directly contrary to Him: and con-

fequently to the Interests of True Religion; if He under

food the Nature of it aright, and thought it best secured

by Methods of quite another Sort.'

It will now the better appear what I have here main-

tain'd; and what I have not maintain'd.

1. From hence it appears plainly, that I had not My Thoughts upon what All Mankind in their own Confciences are agreed upon; but expressy upon Worship and Religion, consider'd as amongst Christians, and in Christian Countries, particularly. For I speak of Christ's Kingdom, and His Example, and His Account of them both: which are no Arguments to Any, but Christians.

2. It is plain that what I fay, about 'applying Force of Flattery, Pleasure or Pain, relates to the applying them, as Motives to One certain Particular Way of Worship, and One certain Profession in Religion. This is evident evenis the Nature of the Thing: because No Magistrate, or Church, that No was ever supposed to apply such Motives, but to induce sumstant

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Men to worship God, and to profess, in the Manner agreeable to that Magistrate, or that Church. Nor is there any Instance of the contrary: I am sure, not amongst Christians,

of whom particularly I was speaking.

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Nay, Those who have found most Fault with My Dostrine, and with this Passage in particular, have given Me this Testimony; by laying it upon Me, that I intended it particularly against that Ast amongst Our selves, which incapacitates Men from holding Civil Offices, to which They have otherwise a Right, unless They Worship God in one particular Way. To suppose therefore, that it was My Design and Intention to declare against All manner of Worldly Motives, to encourage Men to Worship God in Any Way, tho' leavingthem All to chuse for Themselves; is to suppose Me, not only to be very zealous in expressing a Concern against what never was in Experience; but to go unnecessarily much farther than I could be carried by My own supposed Design: according to which, the Question before Me related folely to the applying Force or Flattery, in order to induce Christians to the same One certain Profession in Religious Matters; and to the same One certain Form of Words and Ceremonies in publick Worship.

SECT. VII.

An Explication of what the Representation charges upon this Paffage.

Now come to confider what the Committee expresly lay upon this Passage. They speak only of the Worship of God, and Religion. Their Words are thefe. 'The Two first Cases here mention'd, relate to what is Essential in the Worship of God, and of Religion; yet He declares that to encourage Religion by Temporal Rewards, is to act contrary to the Interests of True Religion, as it is opposite to the Maxims upon which Christ founded His Kingdom." am not willing to cavel at the Way of Expression here ised; being sensible that I may stand in Need of Candour or Expressions of My cwn. What I can understand by it is, hat Notwithstanding that I speak expresly, not of Any Cirnduct sumstances, or particular Sort of Worship, or Religion; but

of what is Essential to both; Tet, even as to the Essentials of Religion, I declare against Temporal Encouragements. &c. And upon this Representation of My Sense, the Whole Charge following it, is founded. If therefore, this be not a Tust Representation of my Sense; then the Charge which relies intirely upon the Supposition that it is so, must fall to the Ground. I beg therefore, their Patience, whilst I endeavour to fet my intention in this Passage, in a clear Light.

My Argument, I acknowledge, is drawn from the very Effen. tials of God's Worship, and of True Religion; but that it was intended to conclude against the encouraging Religion, confider'd in its Essentials, by Temporal Rewards, I deny; because I know, it was not: and for another Reason likewise. because I know that it is not in the Power of Men, by All the Temporal Good Things of this World united together, to encourage Religion in the Essentials of it; tho' it be in their Power, by annexing some of them to what they call

Religion, to destroy or hurt the very Vitals of it.

I am sensible that the Worthy Person, to whom I am so much obliged already in this Part of the Controversy, has made Himself pleasant with This also: as if I had in Essect declared that All I intended, was to guard against doing, what it is impossible to do. But I intreat Him, to hear Me a little farther before he goes on. For, 1. There are many Things which Men do not see, or know, to be impossible; which yet really are fo. 2. They often attempt to do what is truly impossible, tho' not what they know to be fo. 3. In the Case of Religion particularly, the Papists, for Instance, many of them, I doubt not, think that They promote Reli-ligion, in its very Esentials, by enticing Men by Great worldly Promises, or by terrifying miserable Wretches by Torments, into an outward Profession of what They think and call Religion. 4. It is not therefore, so exceedingly absur'd even to endeavour to persuade Men not to attempt, what is truly impossible to be done: supposing I had done this and gone no farther. And 5. What ought very much to guard it against His Censure, is, that He himself, as I shall shew by and by, has been guilty of the like.

But My Argument is not this: tho' it proceeds upon it. First, with respect to God's Worship, I argue thus. 'If what is call'd God's Worship, be not indeed so, unless it

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be performed in Spirit and in Truth; with Understanding, and Sincerity; then, to apply Flattery, i. e. the Glories and Honours of this World; or Force, i. e. the Pains and Inconveniences of this World; to annex Worldly Rewards and Punishments to any particular Way of Worship, is upon this Account contrary to the Interests of True Worship: because, it being impossible that Any Worldly Motives. can create those inward Essentials of it, which make it acceptable to God; the Application of them, in this Case, tends to induce Men to Worship God in that particular Way, so encouraged, even without Understanding, and without Sencerity.' This I think as plain, as it is, that No Person can be so certain of His Sincerity, in That part of his Conduct, to which a Great present Profit, Honour, or Pleasure, is annex'd; as He may be, in That, which He ferioully and voluntarily enters into, without any fuch Motive: And I think this an Important Confideration, in the Case of God's Worship; because His Favour and an happy Eternity depend upon it. I do not fay, that this entirely and always destroys the Essence of God's Worship. God forbid! But that it endangers it, and often destroys it, is too plain. to be denied: and therefore, that it is contrary to the Interests of it.

The same is said of Religion. 'If the Practice of what is call'd Virtue and Charity, be not truly Religion, unless it be sounded upon, and guided, by the Motives of Another World: Or, in other Words, If Religion be Virtue and Charity, considered as practis'd under the Belief of a supreme Governour and Judge; If this inward Principle

be That alone, which makes it Religion;'___

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These are the Suppositions, upon which what sollows is sounded. So that here are the sollowing Points implied in the Notion of Religion. The Practice of all the Duties we owe to our Selves, and to our Neighbour. The fincere Belief of God, a supreme Governour and Judge: or, in other Words, The Belief of a future State. This cannot be supposed in a Christian, without implying that He is led to It by the Revelation of Jesus Christ; and that He sincerely professes himels His Disciple. For, being St. James's Description of Resigion, and of the Religion of a Christian; it cannot be supposed to leave out these Two last. We are led by Christ to

the firm Assurance of Another World: the Belief of which is What alone renders our Best Actions Religion, as it is the Principle within Us, from whence They flow, and from whence, when they do not flow, They cease to be Religion.

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From which Account of Religion it will follow, that to apply Worldly Rewards, or Punishments, under Pretence of Promoting any Practice, or Profession, as Religion, is to all contrary to the Interests of True Religion; because, it being impossible by Worldly Motives to create that inward sincere Belief, which alone makes it Religion, the Application of them in this Case, naturally tends to entice or terrify Men, into the Profession of Something which

They neither understand, nor truly believe: or into the Practice of Something which is not Religion, either as it is

not, in the Matter of it, what it ought to be; or, if it be, as it is not, upon this Supposition, practis'd upon a Religious Principle. The Interest of True Religion is, that it

fhould be received by a Willing Choice; and practis'd upon a Principle of Faith in God, and Belief of a Future State.

And whatever induces Men to practice any thing as Religion, which is not right, in the Matter of it; or to prac-

tice any thing, as such, upon worldly Motives, is therefore

contrary to the Interests of True Religion.

This is the only Sense, in which I have here spoken of Virtue and Charity; viz. as They are Religion; fo far, and no farther than, as they are practis'd upon a Religious Princi-But under any other Consideration, either as the Outward Practices, call'd by those Names are becoming Humane Nature, or Beneficial to Humane Society; They are left by Me, to the Regards and Encouragement, not only of Magistrates, but of all private Men, in their several Stations, as much as if I had not once mention'd the Words in this Place But that Sincere Belief, which turns them into Religion, can be worked in Others, by no Method, as I know of, but by the Representation of the Great Arguments there are for that Belief; and particularly, of the Truth of Our Bleffed Lord's Resurrection from the Dead; who appear'd among Men, to propose the Motives of Another World, to counter balance the Motives of this World: which He never suppose to co-operate with His Designs. And this Representation does not belong to the Civil Magistrate, as such, Ever Christian Christian, as He has Opportunity, ought to make this Representation to All who stand in need of it. But, in particular, it is the Office of Those, who are set apart for the Mi-

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I hope that what I have faid, in This, and the foregoing Section, in explication of the Design of My Argument, may fatisfy Those Worthy Persons, who are peculiarly fond of this Part only of the Charge against Me. If by the General Words of the Representation, which feem to have been chosen by Them particularly, They mean Religion, and the Worship of God, in general, without defining any particular Sort of either; Or, if the Reverend Dr. Sherlock means only to contend for ' the Magistrates Right to add the Sanctions of this World to make Men do, what the Light of their own Minds teaches them, They ought to do, with respect to Reli-'gion;' or confines this truly to 'Points in which the Rea-' son of Men will not permit them to differ;' as He plainly intends by his stating this Matter in p. 57. of His Considerations: I must intreat Them to believe Me, that I had it not in My Thoughts, to oppose These Notions, in the least degree, in what I have faid in the Passage now before Us. I beg of Them to fix what this Worship of God, and Religion, in general, are; whether it be possible for Any Men to worship God, without doing it in some One Particular Manner; whether Any One Particular Manner of Worship be of the Number of 'Those Points, in which the 'Reason of Men has not actually permitted them to differ;' and, if not, whether Any One particular Church, or Constitution, tho' the Best in the whole World, (the Church of England for Instance, and the Regal Supremacy in Ecclesiastical Matters,) obtains any the least Benefit, or Advantage, from hence; nay, whether it will not follow from hence, that the Business of the Magistrate, as here described, with respect to Religion, is to see that Men worship God, according to their own Consciences, every Sort, in their several infinitely various Ways; and, that this may be done more effectually, to encourage Them All equally, of what Denomination foever, without laying Any Penalty, or even the least Incapacity, upon any of them, on the Account of Any of Those Points, in which, it is plain, 'Their Reason permits them ' to differ.' I do not fay that this Worthy Person does not fome-

fometimes appear to contradict this Account of His own Doc. trine; and to carry it much farther. But if He meant Any thing by thus stating it in His Considerations; or by what He before laid down about the Christian Institution in particular, p. 7. of his former Book; the Committe will judge, How small Acquisitions Their Cause obtains by All this; and how imperceptible the Difference is, between These Principles and Mine, as to their Influence upon the Worldly Secu. rities added to Any Particular Church, or Worship, upon

To return,

I thought it my greatest Defence, to shelter what I had faid under the Name of Our Common Lord and Master; and rather than express my Reason, in My own Words, I chose to make use of His Authority, and to say, that ' to apply Worldly Motives, in the Cafes mentioned, is to act contrary to the Interest of True Religion, as it is plainly opposite to the Maxims upon which Christ founded His Kingdom, &c.' Without doubt, Christians and Divines would have allowed This to have been a good Argument, had they not supposed Me to be greatly mistaken in the Ap. plication of it. But then I could wish, They had been fo good as to have hinted at Any thing, which might have Thewn Me my Error. They do not deny, either that Chrift was the Best Judge of the proper Maxims upon which His Kingdom ought to be founded; or, that He pass'd by the Motives of this World, and chose Those of Another; or, that This World is contrary to the Other: or that the Motives of it are contrary, in their Operation, to the Motives of the Other; or, that What Christ once judged to be contrary to the Interests of True Religion, is not so much alter'd, as to be now, in its Nature, a True and Constant Friend to those Interests.

SECT. VIII.

An Examination of some Reasonings of the Reverend Dr. Sherlock, upon this Subject.

Confess that One Member of the Committee, has for Himfelf declared, in his Answer to a Letter, &c. p. 8. what may be conceiv'd to pass likewise for the Sense of his Brethren:

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thren: if be not remember'd in how many Things They differ; and therefore, that We have no Authority to judge from His Sentiments, what Their Sentiments are, in Any Part of this Controversy. He tells us, (as a Matter so plain, that it may be taken for granted,) 'it ought to be remember'd that all Rewards and Punishments, whether of this World, or the next, operate on the Mind in the same Way: One may be stronger than the other; and influence more, as it may happen; but still They are Rewards and Punish-' ments, and operate as fuch.' I would not willingly have the Sound of Words prevail upon Men, in so important a Controversy. And therefore, I must remark that, tho' this be very true in One Sense; it is, in a Sense, in which I have never denied it; and a Sense, not only foreign, but directly contrary, to the Purpose for which it is urged. That prefent Temporal Rewards and Punishments operate on the Mind, in the same Way, in which the Future Eternal do. is true, in this Sense, that they induce Men in many. Cases, to do the same outward Actions, or to pronounce the same Sounds, which the Others would. But this is so far from being an Argument for applying them in Cases of Religion, that it is the very strongest Reason against it: because They tend to influence Men to Outward Actions, or Professions, even without Sincerity and Uprightness of Heart. But that They operate the same Way, in that Sense, in which alone it must be affirm'd to contradict Me; or to be of Service to His Part of the Controversy, I cannot by any Means yield.

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The Difference between their Operations, is too manifest. They both indeed Operate, as Rewards and Punishments: as He says. But the One operate, as the Rewards and Punishments of this Present Life; the Other, as the Rewards and Punishments of a Life to come: the One, as Temporal Motives, applied by the strong Argument of Pleasure, Prosit, or Honour, now before our Eyes; the Other, as Eternal Motives, to be seen now only by Faith, and to be selt, in their Essectionly, by Souls truly and sincerely believing in, and depending upon, God. The One operate so, as that the Man, as far as He is influenced by them, is so far without the least Grain of Religion, amidst all his Actions, and all his Prosessions: and the Other operate so, as to make His Actions acceptable to God; and to make His

Practice

Practice Religion; which, without them, it would not be In a Word, The One tend too naturally to make Men Hypo. crites; and, at best, add not one Tittle to their Religion. The Other alone denominate Men Religious, and are the Motives to any thing that can be call'd Religion. If that Worthy Person could shew that They operate in the same Way, in which the Motives of another World do, in making the Man Religious properly speaking; or in inducing Him to the greatest Instances of Uprightness and Sincerity before God, this might then be granted to be an excellent Argument in their favour; and they might be allowed to be the Sanctions of Religion, properly speaking. But this can never be, as long as it is evident, beyond All Contradiction. that a Man may be induced by the Motives of this World, in many Instances, to an Outward Practice, exactly the same, as far as Mortal Eyes can see, as that of the Religious Man; and to make open Professions, in the same Sounds with Him; and yet have no more Religion; no more Acceptableness in the Sight of God, then if His Practice, and His Professions, were the direct contrary. And the Reason of this is plain; because, upon the same Terms, All this would have been the direct contrary: and He, who is, upon fuch a Bottom, a Protestant in one Country, would upon the same Bottom have been a Papist, or a Mahometan, or a Pagan, or a few, in Another.

Let this Method therefore, which We have been now speaking of, be complemented upon Other Accounts, as much as They please, who contend for it. Let them call it all the good Names they can think of. Let them declare that it is the only Way to keep Things Quiet, and to maintain External Peace. But let them not call it the Maintenance of True Religion: to which it has no Relation; unless it be in Multitudes of Instances to destroy it, and in All, to hazard it. And let them not sanctify it by the Name of Concern for the Honour of God, who knows no Honour from Any Worship, or Profession, or Practice, proceeding from so mean a Root; and who delights in none, but what arises from a True Belief in Him, and is sounded upon the Motives of Another

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Before I-return to the Representation it self, I beg leave to take Notice of Another Passage, in Dr. Sherlock's Anfwer before-mention'd, immediately preceding the Words, I last cited from it: because I would not appear to neglect any Argument from 10 good a Hand, which naturally offers it felf upon this Part of the Debate; and which feems to bear upon it the Face of Reasoning. His Words are these p. 7, 8. Since the Laws of Christ are Declarations of Conditions to be performed in THIS WORLD; and do, most of them, 'affect the Happiness as well of Publick Societies, as of private Men; how could the Magistrate of this World better employ that Portion of Power intrusted to Him, than by applying it to those very Points, to which God has applied the Sanctions of the other World? Can He have a better Example to follow, than that of God Himself, in using the 'Power intrusted to Him by God? Or, Are those Points ont fit to be promoted by Rewards and Punishments, to which God Himfelf has annexed Rewards and Punishments?' To all which I answer,

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1. Whatever directly affects the Happiness of Public Societies; and is within the Power of the Magistrate; is likewise within His Care. But His Power cannot reach any farther than Outward Actions; and cannot bear Any Part in making Any Man's Actions, or Professions, to be Religious Actions, or Professions: because That depends entirely upon

the Principle of Faith, from whence they flow.

2. 'The Laws of Christ are Declarations of Conditions to be perform'd IN THIS WORLD: That is, They are Laws enjoying fuch and fuch a Profession, and Practice; but enjoyning Them to be made and perform'd, not upon any Motives of this World, but entirely upon those of Another. Tho' they are to be performed in this World, yet not upon the Motives of this World. And consequently, They, who have the Motives of this World in their Hands, can better employ the Portion of Power entrusted to Them, than by attempting to apply them to the Same Points, to which the Sanctions of Another World are applied; because Those Points are enjoined by Christ to be performed upon the Motives of Another World; and because the applying the Motives of . this World will not add to the Weight, but diminish from the Force, of Christ's Motives: Whatever Part the Motives of This World have, in any Action or Profession, being so

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much, exactly in proportion, drawn away from the Influence of the Metives of Another World. And therefore, the Ma gistrate may much better employ his Power, by leaving Christ's Laws, properly so called, to Christ's Motives; and applying it to All such Overt Ads, as directly affect Humane Society: which is His proper Care; as Religion, truly so called, is the Care of Those, who are to preach it, and to represent those Motives which alone make it Religion.

3. 'The Magistrate, I acknowledge, cannot have a bets ter Example to follow, than that of Almighty God.' It has been thought fit by Him, that the Laws of Christ, and Religion, truly fo call'd, should be accompanied and strengthen'd by the Sandions of Another World: to which Christ Fesus, in his Gofpel, has entirely left them. The Magistrate therefore, cannot follow God's Example, in attempting to annex Worldly Sanctions to Religion, as fuch: because Jesus Christ has left it entirely to be supported by Those of a Future State; and because it cannot be Religion otherwise. And That Magistrate, who leaves the Religion of Christ to the Motives with which alone He guarded it; He it is, that follows the Example of God in this Particular; and not Ha who adds the Sandions of This World to That, to which Almighty God annex'd only Those of Another.

4. Those Points, to which God Himself has anner'd Rewards and Punishments, are certainly fit to be promoted by Rewards and Punishments.' Otherwise Almighty God would not have chosen this Method. But Those Points, to which Almighty God has annex'd Future Eternal Reward and Punishments, are not fit to be promoted by Present and Temporal Rewards and Punishments: not only because, being certain that They cannot, to attempt it is only to bring External Actions, and Outward Professions, to stand to True Religion; but because Almighty God has annex'd The Sanctions of Another, and a Future State to Christ's Laws This is the very Reason why Worldly Sanctions should not be The Co annex'd to them: because, of Two Sorts of Motives, without doubt, Perfect Wisdom chuses the most proper Scrt; and be

cause, as I have shewn just now, the Tendency of the One Sort I A in this Case, is directly contrary to the Tendency of the Other I is. But if this Worthy Person says that what He urg'd, is upon it this Passage, was founded upon the Supposition of the Person these

ple's real Belief in Christ, and universal Agreement in his Dodrines, already profess'd; then, He must disclaim this Reasoning in All Cases, where that universal Agreement is not. And then I add, 1. That, All this and the like Reafoning, thro' His late Books, fignifies nothing to justify the adding Worldly Santtions before hand to Any Particular Profession or Practice, in such a Manner, as that Men may be induced by Them to Profess, or Worship, only externally, without true Inward Sincerity. 2. That No particular Church in the World gets Any worldly Advantage, or Security, from hence. 3. That, even upon this Supposition, the Magistrate cannot serve the Cause of True Religion, in this Method, fo, as to make those truly Religious, with whom He deals in this Manner. For, I will venture to fay, that He who believes His Happiness in a Future State to depend upon such or such a particular Profession, or Prattice; (which is the present Supposition;) and yet is induced to make that Profession, or perform that Practice, NOT by the Motives of that Future State, but by the Worldly Santtions added to them; is not a Religious Man: That this Profes fion and Practice, as far as They are guided and enforced by the Considerations of this World, so far cease to be Religious; and have no more Title to that Name, than the Conduct of a Man would have, if You could possibly suppose Him to believe the Terrors of a Future State, and yet to abstain from Robbery, for fear of the Terrors of this World. The Truth feems to be, that Real Believers cannot want any Motives to be added to Those which Almighty God has proposed to All Equally; and that, whatever Det and le, it gree of Influence Worldly Motives actually have upon their Prastice, there is just so much taken from their Religion, bring properly to call'd. d to

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SECT. IX.

not be The Consequence, fix'd by the Committee upon My Doctrine in This Passage, consider'd.

Other I Aving thus both explain'd and vindicated My Meaning Other I in this Passage; I return to the Consequence, fix'd g'd, i upon it by the Committee: whose Charge against it follows he Per in these Words. This is to set the Worship of God and

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the Neglect of it; Religion and Irreligion, on an equal Foot in this World. To which I answer,

1. If I have truly represented the Will of Christ in this Particular, that the Worship of God, and Religion, ought to be left to the Sanctions of Another World: He Himself will be justified in All his Ways; and answer for All the Confequences of his own Proceedings. This is all I have done, towards it: And if My Account of our Lord's Intention be just; it can be no Crime to 'fer the Worship of God and the Neglect of it, Religion and Irreligion, upon an equal Foot, in this World, in that Sense, in which Christ

Himself has put it so.

2. The Worship of False Gods is (as bad, if not) worse than the Neglect of the Worship of the true God: and the Cruel Superstition built upon Heathen Idelatry, (as bad, if not) worse than No Religion. Yet it pleas'd Almighty God, in His Providence, to leave the True Worlhip of Himfell and the True Religion of His Son, for Hundreds of Years, not so much as upon an equal Foot in this World, with Idolatry and Superstitious Worship, but in a much worse Condition: oppos'd by the Powers of this World, who guarded and defended the Other. And by this very Method, it has always been hitherto thought, that His True Worship, and His True Religion, confider'd as fuch, were fo far from fultering, that they gain'd Ground. There might be Femer Worshippers, and Fewer Professors of Religion: but there was More of Worship, and More of Religion, truly so call'd than I fear there has been fince that Time. For,

3. They cease to be the Worship of God, and True Reli gion, whenever they are perform'd, and profess'd, upo Worldly Motives: and therefore, are much more likely t be fo, when there are are No Attempts to promote Then (that is, the Outward Adions, or Professions, so call'd,)

the Motives of this World.

4. Almighty God Himfelf, in His ordinary Providend not only leaves His Truest Servants and His Worshipper upon an equal Foot, in this World, with His greatest En mies; but fo often fuffers Them particularly to be overwhe med with Calamities, that it has been made an Objection? gainst His Good Providence. To which the Answer is just! taken from hence, that the They, and the Worst of Men a upon an equal Foot, in this World : yet, This is more that

compensated by the Distinctions of Another World; and. in the mean time, the Sincerity and Truth of the Good

Man's Religion, most clearly demonstrated.

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4. To leave the Worship of God, and the Neglos of it. Religion and Irreligion, upon an equal Foot, in this World. in the Sense in which I have done it, is so far from being to the Disadvantage of True Worship and True Religion; that it would be their greatest Advantage, and strongest Support. Men would, by this Means, be free from All Discouragements, in their Enquiries into the Reason and Nature of Things. The Gospel would be consider'd, with the greatest Impartiality. Truth would gain Ground in Those Countries, where now nothing but Error is the Care of Them, who pretend to promote the Worship of God and Religion of Christ. The Professors of this Religion would be sincere in their Hearts; and their Works an Honour to it. God would be Worship'd in Spirit and Truth: And what is call'd Religion, would not only appear, but be so truly, by being conducted by the Belief of a Future State, revealed by Jesus Christ. So that, in reality, This would be so far from putting the True Worship of God, and True Religion, upon an equal Foot with the Neglect, or Absence of Them; that it would be the most effectual Method to display before the Eyes of the World, to the greatest Advantage, their Excellencies, above Those of Every thing that can be oppos'd to Them.

6. The contrary Method has been long tried, in all Nations almost of the World, for many Ages: and Now, at the end of the Account, what has True Worship, or True Religion, gain'd by it? Or rather indeed, What have They not lost? In Multitudes of Countries, Is not all Spirit and Truth departed from the One; and All Faith and Sincerity from the Other? And to what Use are they come to be put, unless to serve as Bodges of Distinction; and as Signals for the Exercise of Zeal and Fury, upon All who do not wear them? For the Case is this, that, the Rule being once laid down, that the Civil Magistrate is to add the Sanctions of this World to Religion; it becomes the Indispensable Duty of Every Magistrate to annex Them to That, which He himself esteems to be the True Religion. And, it being imwhe possible for His Care to reach any farther than Outward Practice, and Professions; supposing Him to embrace the

True Religion Himself, yet, His Worldly Motives, can only beget Outward Professions, or Actions, in Others; and so are much more likely to promote Hypocrify, than True Reli. gion: nay, cannot truly promote This latter, consider'd as fuch. But if He be Himself of a False Religion; He is obliged in Conscience, by this Rule, to promote it by His Worldly Sanctions; if He believes it to be a True One. A Mohometan, A Pagan, A Jew, A Papist, are Every one of them, under the same Obligation to promote the Profession of their own Religion, and their own Way of Worship, And let any one judge therefore, in the Event and Effect what Good will be done; or what Advantage obtain'd, in the whole, even to the Profession of the True Religion; or to a good Way of Worship. It is not enough to say here that the Rule relates only to True Worship, and True Religion: the even there, it tends to Hypocrify. But the Que stion is, What Effect the Application of this Rule will have even upon True Worship, and the Profession of True Religion, throughout the World. And the Effect is plain. very Civil Magistrate will, by this Rule, think Himself equally obliged in Conscience to promnte what He Himself judges to be True Worship, and True Religion. And confe quently, the Application of this Rule, which was given to prevent the great Evil of putting Worship and No Worship Religion and No Religion, upon an equal Foot in this World has infallibly this Effect; that All Religions, as They are call'd, are put upon an equal Foot, in a very bad Sense: a They are left to be fram'd according to the Religion of Every Magistrate; and as Every Religion will be equally promoted by the Powers of this World, who Themselves hold it for Truth. There will be indeed, this Difference, that the True Worship of God, and the Profession of Pure Religion, will be fure to fuffer more than Any Others: because there are Few amongst the Mighty Men of this World, furrounded with Pleasure and Power and Flattery, who will feriously set their Thoughts to distinguish This, either from the Religion of their Fore-fathers, or from the Prejudices of their People. And fo, for Que Corner of the Earth, where The True Worship of God, and Pure Religion, may be supposed possibly to be supported; there will be Hundreds of Vast Countries, in which, by this very Method, The most

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most Stupid Idolatry will be in Fact, encouraged as the Worship of God, and call'd by that Sacred Name; and the most Wicked Superstition, will be stil'd Pure Religion, and recommended as such.

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SECT. X.

An Examination of what the Committee farther alledge, upon This Head.

THE Committee proceed to represent My Argument, and the Weakness of it, thus. 'As if because they (viz. The Worship of God and the Neglect of it, Religion and Irreligion,) 's shall bereafter be distinguished by Rewards and Punishments, by the Great Judge; therefore the Magistrate were excluded from interposing, with Rewards and Punishments, to distinguish them here, and tied up from expressing any Concern for His Honour, by whom,

and under whom, He beareth Rule.' Now,

I have already shewn that My Argument does not rely upon this, Because They shall be distinguish'd hereaster: but upon This, that Jesus Christ chose the Motives of another World for the Sanctions of His Law; and has declared the Nature of God's Worship, and of Pure Religion, to be such, that the Application of present Rewards and Punishments will rather tend to make Men Hypocrites, and to delroy that Sincerity, without which They neither have Religion, nor do Worship God, truly speaking; that the Tendency of them, in their Operation, is contrary to the Tendency of the Motives of Another World, and the Effect of them none at all, towards any thing but Outward Behaviour, and Profession.

2. I have already observed that the unavoidable Effect of the Magistrate's interposing in this Case all over the World, is this; that to Every Magistrate, That is God's Worship, which the Magistrate himself, in his Conscience, esteems to be so; and That is God's Honour, which He thinks to be so; and That is True Religion, which He judges to be so; and That is Irreligion, and Blasphemy, and the like, which He, and His Church take for such: And that, by this Rule, He is obliged in Conscience to propogate and reward the One,

and to discourage and punish the Other, according to His own Sentiments and Perfusion. Thus, in Turkey, God's Wor. ship, and Religion, are what Mahomet has ordained; and Irreligion, and Blasphemy, consist in Not Believing in the Holy Prophet Mabomet. In Spain and Portugal, and Italy, Religion is the Worship of the Bleffed Virgin; or Zeal for the Holy Inquisition; or an entire Dependence upon the Ho. ly See: and the Heighth of Blasphemy and Irreligion, is Blasphemy against the Virgin Mary, as an Object of Worthin; or a Disbelief of the Infallibity of St. Peter's Chair; or Difrespect to the Sacred Inquisition. And in all Popish Countries. He is a Religious Man, who observes the Ceremonies, and obeys the Canons, and believes All the Doctrines of the Church of Rome; and He is a Rlasphemer, or an Irreligious Man, who disapproves of Their Worship, Difcipline, and Dodrine. And fo, in All those Countries, (not to mention many others,) the Magistrate, being obliged by this Rule, to reward True Religion and Worship; and to punish Irreligion, and the Neglect of God's Worthip; (supposing this possible;) and being persuaded in his own Conscience, that His own Way of Worship is the Only One acceptable to God; and His Own Religion, and Church, the only True Ones: He is bound in Conscience to encourage These, and No others; to regard These, and No others; and to punish All Neglect, or Contempt of Them, as Irreligion and Blasphemy. And how beneficial in the Event, this Method has been, is, and will be, to True Religion and God's Worship, properly so called; Every One may judge, without much Thought upon the Subject.

Prayers of Christians, that 'All in Authority, may minister Justice to the Punishment of Wickedness and Vice, and to the Maintenance of True Religion, and Virtue: And as far from contending that the Magistrate should be tied up from expressing Any Concern for His Honour, by whom and under whom He bears Rule. I use that Prayer very heartly My-self: and am sully satisfied, that to minister Justice, to the Punishment of Wickedness and Vice, and to the Maintenance of True Religion, and Virtue, can mean nothing but to execute their Office so, as to punish the Outward Acts of Wickedness and Vice, and to encourage the

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the E ship: Thou truly Outward Acts of Righteousness and Virtue. For True Religion here is opposed to Wickedness in Practice, as Virtue is to Vice : and the Magistrate, (as I have often remark'd,) cane reach, with All his Power, no farther than Outward Practice: and the Outward Actions of Men, as they affect Humane Society, are the Objects of His Care and Concern. And, as this Outward Practice happens here to be call'd True Religion, because it is the same materially with what is always a Part of True Religion; fo I can very confidently joyn in this Prayer, because I have never said One Word against the Magistrate's Regard to True Religion, that is, the Outmard Practice of Righteousness, (which nearly affects Society.) so call'd in this Place: but have only argu'd from the True and proper Notion of Religion in another Sense, in this manner. If Religion be Virtue and Charity; (not the Outward Actions to call'd, but Virtue and Charity,) ' under the Belief of a supreme Governour and Judge, which enters into the Essence of Religion; then to annex Worldly Sandions, (not to induce Men to an Outward Practice which They all own to be their indispensable Duty, which is not a Sense agreeable to the plain Design of the Paragraph, nor of the least Relation to the Whole Sermon; but) to induce Men to embrace or profess any particular Method, as Religion, is to act contrary to the Interests of That, which Christ allows to be Religion, only as it is a Good Practice founded upon the Motives of Another Life, and the Sanctions of a Future State: having taught Us that Religion is that Practice of Virtue and Charity, which fprings from the Inward Belief of a God and a Future State.

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But if Any think that by True Religion, in that Prayer, Outward Practice is not meant; tho' it be plainly opposed to Wickedness; and tho' it be as plain that the Magistrate's Power can extend no farther than to Outward Practice: But that the Maintenance of True Religion, signifies the Support, and Establishment, and Defence of Any particular Profession, or

Way of Worship; it is to be consider'd,

1. That this goes no farther than External Profession, and the External Behaviour, and Sounds, used in Public Worlhip: because the Magistrate cannot reach to the Hearts, or Thoughts of Men, so as to make them truly Worship God, or truly Religious. So that this supposes this External Behavious

wiour to be here call'd True Religion: which All Christians know it is not, properly speaking. And therefore, the other

Interpretation is as justifiable as this.

2. It is implied therefore, in this Prayer, according to this Interpretation, that the particular Profession of Religion, and Way of Worship, which every particular Person thinks the Best, is that True Religion, which every One, who uses this Prayer, begs of God may be established and supported by the Civil Magistrate: or else, that what the Magistrate thinks so himself, may be alone supported by Him. What Advantage True Religion can get by this, even as to External Profession.

nal Profession, I cannot see.

3. As for My-felf; I cannot forbear to profess that My Notion of this Matter is this, that True Religion is then best maintain'd, according to God's Will, when it is the Magistrate's Great Care to restrain and punish All such Outward Aftions, as are Violations of its Practical Rules; and alfo injurious to the Members of Civil Society, confider'd as fuch, committed to His Care: and, as to Professions and Worship, when he keeps his Subjects, not only from destroying, but from injuring one another in the least Degree, upon Account of Any of their Mutual Differences in Religion or Worship; when He leaves their Consciences entirely free to judge and chuse for Themselves; without which Judgment and Choice, what they profess, and embrace, is not Religion; when He encourages them in Mutual Toleration, Mutual Forbearance, and All Acts of Mutual Benevolence; when He discourages All Religious Murthers, Religious Devastations, Religious Oppressions, Religious Destructions, Religious Injuries, Defamations and Abuses, as well as all other less pernicious Ones; when He keeps the Zeal of Some, in Religion fo call'd, from breaking into the Civil Rights of Any Others of His Subjects; and protects and maintains Them all equally in that Freedom, with which God and Christ have made them free. This, I fay, I shall ever esteem to be the Maintenance of True Religion, in the highest and best Sense, in which the Magistrate is capable of it: And this I shall ever account the True Method for Him to express His · Concern for the Honour of God, by whom, and under whom, He beareth Rule.'

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SECT. XI.

An Examination of some other Notions and Arguments, op-

T is worth while to observe here, that, whether the Magistrate receiv'd his Commission immediately from the Hands of God; or from Men only, with the Approbation of God; it will make no Difference in this Point. His Commission is, for the Good of Humane Society, in its Civil Concerns. Take away the Necessity and Convenience of Mens entring into Societis, for Protection and Defence in those Civil Concerns: and you take away all Necessity and Usefulness of the Magistrate's Office; who is call'd the Civil Magistrate, upon the Account of what alone ought to be His Office. If Others see this Matter in a quite different Light, I do not censure them. I only declare for My-felf, that it is to Me an Unanswerable Argument, that the Office of a Civil Magistrate, in its Original Institution, respected the Good of Humane Society, as such, only; because, as I have now faid, take away the Supposition of the Good of Society, and All Necessity and Occasion for His Office, is destroyed: Or, in other Words, because without this, There never would have been such an Office, either appointed by God; or voluntarily agreed to by Men. As to Religion properly so call'd; particularly the Christian Religion; it was left by its Great Author to Other Hands, and Other Arguments, than Those employ'd by Magistrates, in the Affairs relating to their Proper Office. And indeed, it it be the Business of the Civil Migistrate, as such, to concern Himself with it; I could wish to have it resolv'd, how it came to pass, that Our Bleffed Lord pass'd by this Noble Method: and put the Progress, and Support of His Institution, into One of quite Another Sort; as different from it, as Light is to Darkness. One Thing I am fure of, that upon this Supposition, there s but little Occasion for Any Other Order of Men, but Magistrates, and Officers under them: who may thus both and make Religion; and then make it practis'd by Men.

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Under this Head, it will not be improper to confider ome Notions and Arguments, relating to the Magistrate's Office, with respect to Religion, or the Christian Church.

i. Some have alledg'd that the Civil Magistrate, with respect to the Christian Church, is to stand instead of Miracles; that Christ first appointed Miracles; and when they ceas'd, the natural and unavoidable Consequence was, that the Magistrate, who was by that Time become Christian, should take upon Him the Care and Support of Christ's Church. This, I confess, is very new to Me; but not at all convincing. For,

r. This goes upon the Supposition that there were Open, Visible, and Uncontestable Miracles commonly in the Church, till Constantine appear'd to take their Place: which I fear

it will be very difficult to prove; I mean, impossible.

2. This supposes the Civil Magistrate to do the Office of Miracles; that is, to support and promote the same Thing which Miracles did. Now Miracles were the Proof of the Mission of Our Saviour from God; or of Others from Himfelt; and all tended to the Proof that He was truly what He profess'd to be, the Messiah, sent into the World by God. Whereas, the Office of the Magistrate, in the Protection of the Church, is of quite another Nature; and tends to a quite different End: and was never any thing hitherto, but the Protection of one particular Sort of Christians; or of one particular Outward Profession, and Outward Form of Wor thip of Christians, in Opposition to Another: which was a Point never once aim'd at, by any of God's wonderful A Miracle was never wrought, to raise Presbyten above Episcopacy; or Public Prayer without a Form, above Publick Prayer with a Form; or the contrary: Or One Confession of Faith amongst differing Christians, above Ano-But, as foon as the Civil Magistrate comes, as it is faid, to do the Office of Miracles, we hear immediately of the Orthodox purfuing the Arians in One Reign; and the Arians worrying the Orthodox in Another; just as the Civil Powers happen to be affected: And, coming down to latter Ages, We find every particular Way of Worship, or Discipline, guarded and secured (God be thank'd, not with Miracles, which never work for contradictory Purposes, but) by the Civil Sword of Those Magistrates, who either embrace Any of Them; or think They can carry on them Worldly Ends by Any One of Them, more than by Another. And how truly this Method succeeds in the Place of Mira

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diracless rais'd and ru cles, I cannot see; unless by acting the very contarry Part, and having an Influence directly opposite to what They had: and this, to that Degree, that Miracles seem once more to be much the more necessary, for the sake of what has been, and is still, done in the Christian World, by Those who are said to have come in the Place of them; and I fear, must once more appear, and Succeed their Imaginary Successors, before the Mischiefs, and the Wounds given by These to the

Cause of True Religion, can be well heal'd.

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2. The Reverend Dr. Sherlock, in his Answer to a Letter, p. 8. says truly that 'Most of Christ's Laws affect the 'Happiness, as well of Public Societies, as of private Men.' I suppose, He is here guilty of what He descended to take Notice of in Me, when I call'd Charity a Law of Christ; (which has been so call'd, I believe, by Multitudes of the Best Writers before Me;) and means by Christ's Laws, the Practices enjoyn'd by them. And methinks, We should not stand to cavil at the mere Form of Expression, when We understand One Another's meaning. And in his Considerations, p. 40, 41. Sc. He alledges many Things upon this Subject, of Religion's affecting the Public Good: and this professedly in Opposition to this Principle; 'That it is the Magistrate's 'Office to take care of the Public Good only.' Now,

1. This is no Contradiction in the least to that Principle. For if Religion, properly so called, affects the Publick Good; then the Magistrate, by having the Public Good under his Care, becomes obliged to promote and increase That, by the

due Exercise of his Office; if He can.

2. I say, if He can; because, if He cannot possibly do it, it will hurt true Religion, to attempt it: and because, as it seems to Me, All that He can do, is to promote those Outward Astions, which are the same in their Matter, which Religion, and particularly Christ's Laws, enjoy'd; but this, without making any One Man more truly Religious than He was before, by All that He can do: as We shall see more plainly by and by.

3. This is what ought to recommend Religion to the Esteem of All Men, that it enjoyns those Practices, which are good for Humane Society: as their indignation ought to be rais'd against Every thing call'd Religion, which destroys

and ruines that Public Good.

4. All the Passages of Scripture, which, according to Him, relate to the Effect of Religion, and Irriligion, upon the Public; and which He is so kind as to represent Me as making no Account of, p. 41. I do affure Him, have their due Weight with Me. I esteem them, either as Promises and Threatnings, properly fo call'd, which respected the Jewish Nation only; the declared Sandions of whose Law, were Temporal: or else, as Declarations of the Tendency of Good and Evil Practices; of what is call'd Morality and Immorality; to the Public Safety, or Ruine of Nations, in those Methods by which God has resolved, in his Wise Providence, to govern the World. In the former Sense, They cannot belong to Christians. In the latter, They concern only what I am as free to allow, as Any Person in the World. In both Senses, They were directed not to Magistrates peculiarly; but to All Men. And they are Arguments, first to All who have Authority to do their utmost to restrain All fuch Outward Alts as have that Evil Tendency; and to encourage Every thing which promotes True Goodness, as far as it lies within their Reach: and to All Private Persons, to consider themselves as Members of Humane Society; to the Hurt and Destruction of which, All Immorality tends.

I do affure this Worthy Person, that I have, and do confult the Sacred History. And as for the State of Nature, which I have espoused after the Judicious Mr. Hooker, He may, if He pleases, call it Imaginary. Whoever reads what I have troubled the World with, about it, will find that I did not espouse it without consulting the Sacred History; or without confidering Every Particular alledged from thence against it: and, I am persuaded, will find there is No Book, or History in the World, which gives less Countenance in Reality to the Imaginary Scheme fet up against it, than that Sacred Book does. If He be now come to think otherwise; yet I beg to be excused from believing that Noah ever made any Speech to His Sons, as the future Civil Governours of Many Nations; or ever once confider'd Them under that Character; till I have a stronger Proof of it, than the Fancy of the most Ingenious Man upon Earth: and will appeal to the whole World, whether of Us Two

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does more truly confult the Sacred History; I who have long ago seriously considered, upon this Subject, what I found in it; or He, who advises Me to consult the Sacred History, and then immediately adds, (as a Part of it, and as a Direction to Me, taken from thence) a Speech entirely invented by Himself; and relying on a Foundation, which

does dot once appear thro' the whole Sacred History.

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5. He observes, p. 41. with how much Care the Heathen Moralists laid the Foundation of Civil Society in the Principles of Religion, and a due Regard to the Honour of GOD. But He is not fo good as to give Us Instances of this; or point to the Places, in which this is done. Perhaps, if He had, it would only have appear'd, either that some Cunning Men have made Superstition and Credulity, the Means of their own Advancement to Rule and Government; or that these 'Principles of Religion,' were Principles of the groffest Idolatry; and this Due Regard to the 'Honour of God,' an 'Undue Regard to a Number of Gods; the Establish'd Gods of the Country, whatever they were, which had got Possession and Edicts on their Side; or only an Argument that Religion, rightly understood, tends to make both Governours and Governed, in their several Stations, what They ought to be: which I am sure, I am ready not only to confent to, but to maintain and defend. He knows very well that Herodotus gives another Account of the Actual Original of Civil Government, properly fo call'd, in One Part of the World: which is more to the Purpose, than All the Speculations of Philosophers.

3. I take leave to observe that Nothing which I have laid down, either about the Nature, or Extent, of the Office of a Civil Magistrate, tends in the least to infinuate, (what some appear to have laid upon it,) that either a Master of a Family, or a supreme Civil Governour, may not with good Reason chuse Those for their Servants, or Officers, whom They have Ground to believe truly, and sincerely Religious Men. For a Religious Man is One who is moved by the Considerations of Another World; and therefore, has more Arguments to engage Him to perform that Outward Practice, which is his Duty, than One who is not so: And consequent-

ly, is more likely to perform it. This supposes Men Religious already, before the Appointment of Worldly Encouragements; and makes this Choice much less liable to Mistake and Disappointment. And therefore, This is quite Another Point from Proclaiming and Assixing before-hand, such or such Temporal Advantages to Religion; which naturally tends to make Men Hypocrites; and is so far from surnishing truly Religious Men for this Choice, that it makes it next to impossible to distinguish Them from Others: and so in reality does little but surnish out a Number of Men, cloathed with an Outside to deceive and impose upon Those who are to chuse; and to render Themselves much more capable of Missing and to render Themselves much more capable of Missing and to render Themselves much more capable of Missing and to render Themselves much more capable of Missing and to render Themselves much more capable of Missing and the render the render themse

chief, than They would otherwise be.

But again, supposing such Temporal Advantages to be annex'd before-hand to Religion in general; this must take in All, who give equal Proofs, or make equal Profession, of their Belief of a Future Jugament: and fo, is of no Importance to Any Particular Church, or Denomination of Christians. And according to this, All of this Sort have equally a Right to be chosen, and employ'd in Offices: which I re commend to Their Observation, who may perhaps sometimes imagine, from mere Sounds, and Professions, that the Principles of some, are more for their Purpose, than Mine are And I add, for the fake of what the Worthy Perfon just now mentioned affures Me, in His Considerations, p. 30. the tho' the Natural Right to a Place at Court (as He expres 's fes it) be a very New Notion; yet the Natural Right of Men to the Capacity of forving their Country in Offices till They have ferfeited it by Professions or Practices, di rectly and obfolutely inconfistent with their Country Safety, is a Notion as true, and as old, as Truth and Rea fon themselves. And, as far as My own Conscience is con cern'd, I could as foon join in Incapacitating fuch Perform from the Exercise of any bonest Trade in Society; or from giving their Affiltance, in a Critical Seafon, when the Society must even be undone without it; as in doing it, with respect to Offices. And this, amongst other Reasons, because I an fure, Every one of Us, would find it reasonable to think thus were it our own Cafe.

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A. I shall only add here, that I never will contend with this Worthy Person, about making Religion a Test in a Sense, which will exclude None but such as shall, in efsect, profess that They believe not a God, nor a Future State: because I am very well satisfied that, upon this Supposition, there will be none such. We all know how easy it is to appear to believe These, or any other Points: And We find by Experience, that an Honest Upright Christian is easily Excluded; when All the Terms of our Law put together, cannot Exclude an Atheist, or an Insidel.

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SECT. XII.

An Examination of Dr. Sherlock's Argument, drawn from the Use of Oaths.

A S I am now upon this Subject of Religious Tests, I have a fair Occasion both to explain more fully a very important Matter; and to shew the World that I gave this Worthy Person no Reason for his severe and warm Expressions, in his Considerations, p. 71. What I said in my Answer to Dr. Snape, against making Religion a Civil Test, refer'd Solely to the Sacramental Test, which He had paricularly nam'd. And I hope, it may be accounted no greater an Unaccuracy of Speech in Me, to call an Instituion of our Bleffed Lord's, folemnly celebrated in the Church, by the Name of Religion; than in Dr. Sherlock, to call an Deth in a Court of Judicature, by the same Name. I now repeat it before the World, that ' to make the Celebration of this Institution, which was ordain'd and confin'd by Our Lord Himself to the serious Remembrance of his Death in the Assemblies or Churches of Christians, to be the Infrument of some particular Sort of Christians (as well as of Atheifts and Infidels) getting into Civil Offices; and to be the Bar against other Sort of Christians; is debasing the most Sacred Thing in the World into a Political Tool, and an Engine of State. How Unworthy this is of Me, or of Any Minister of Christ's Gospel; I leave Him to explain, who has declared it to be fo: and shall go on to make lome Observations upon what He urges against Me, upon his Head, without any Remarks upon His Manner of doing

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1. He alledges that 'This is a Censure upon the Common Sense and Reason of Mankind; and He adds that 'Religion is a Test in every Case where an Oath is required; And I am called upon to name the Time [that is, the Time when it was not in Ufe,] or People who have not used it; and ask'd; if I can think that the Great Secret was referved for My Discovery, and that the World, after so many Ages, is to be untaught by Me, what They have ever practis'd upon the Principles both of Natural and Revel'd Religion.' I am told that ' Religion is made a Civil Test in every Trivial " Cause in Westminster-Hall?' and from the Lawfulness of requiring THIS Test of a Man's Honesty in such Causes it is argued, that it cannot be 'impious to require IT when a Man is admitted to a Place of Truft, &c. ' To All which, I answer,

1. I am far from thinking any Great Secret refervi for My Discovery, or that I am peculiarly fitted unteach the World' any thing. But it is my Duty follow what appears to Me to be Truth; and to ender vour to Unteach Men Some Things, which They have learn'd: but, I hope, I shall never attempt to Unteach The any thing, which They Receive or practice upon the Principles, either of Natural, or Reveled Religion. 2. I have faid nothing upon this Subject, tending to ' Cenfure the Common Sense and Reason of Mankind; nothing be what is agreeable to the Sense and Reason, and Declare Opinions, of Many of the Best Christians, long before wrote in this Debate; nothing but what tends to vind cate an Institution of our Lord Himself, from Ignominy an Abuse. 3. I do firmly believe that Ouths are both Laws and Ufeful. But that They are made use of, upon the Principles of Religion, properly to call'd, I leave Him make out. I confess, at present, it seems to Me that the n Aveng Adual Use of Oaths, in Humane Society, is to entirely founde upon the Political Principles of Reafon, and the Common Go or the of Mankind, with respect to their Civil Concerns only; that sown were it not for this, They would be forbidden by Religion elieve in All Cases, as they are in Some. And it is One Thing, erhaps think

think, for a Pradice not to contradict the Principles of Religion; and Another Thing, for it to be perform'd upon the Principles of it. 4. He knows there are very Politive Expressions in the New Testament, which have induced Some Persons to scruple this, as Unlawful, upon the Principles of Christianity: and therefore, that it is possible to name, both the Time when this has not been used by Some, and the People who have not used it, thro' the Misunderstanding of a Texts, and the not confidering them with respect the Principles of Natural Religion, and of Humane Society But to argue against Me, as if I had maintain'd it to be 'impious to require IT,' that is, the same Test of a Man's Honesty that is required in Every Trivial Cause, iz to require an Oath of a Man when He ' is admitted to a Place of Trust,' is, I confess, in a peculiar Manher unaccountable: when I had not faid One Word about t; and when, I will presume to affirm, that All the World could not but fee, I was speaking of a Matter, enirely different, both as to the Sense in which it is call'd Religion; and as to the Use made of it. For it is observable hat this Worthy Person is not here endeavouring to shew hat I have advanced a General Principle which must be alse, because it tends to this Consequence, that All Oaths re Unlawful in Courts of Judicature: but in Effect charges he with pretending to Great Discoveries, against the constant Usage of Oaths by Mankind; and with mainentring upon a Place of Truft.' To what Purpose. He imfelf best knows.

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ing, think Having premisid These Observations, I shall now shew he Great Difference of the Two Cases before Us: and that To Argument can possibly be drawn from the allowed Use f Oaths in Humane Affairs, to the Abuse of a Sacred Insti-

ution, of which alone I was speaking.

1. An Oath is called Religion, only as it is founded upon he Supposition of believing in God, under the Notion of n Avenger or Punisher, in case the Person makes use of it, or the Support of Injustice, or Falshood. It does not, in sown Nature, extend to far as to suppose the Person to elieve a Future State: but only that there is a Being, or eligion erhaps Many Beings, who will purfue Him with Vengeance, if He be Perjured. But whether in This World, or in Another, does not enter into the Essence of the Matter. It is probable, most of the Oaths amongst the Heather were founded upon the Belief, or Fear, of Judgments in this World. On the other Side, The Holy Sacrament is call'd Religion, as it is Part of Religious Worship in the Congre-

gation of Christians.

2. An Oath is not the Appointment of God; but of Ment being the best Instrument which They could find out, for the Service of Humane Society, in Cases of Property, Life and Death. It is No Command amongst the Command of Religion: and therefore, is very improperly call'd Religion. Whereas, the Eucharist is the Positive Institution of Our Lord Himself; and the Celebration of it, is see

Command to His Disciples.

3. An Oath was purposely contriv'd, and purposely re quired, for the Service of Humane Life in this World; the Best Method of finding out Truth, and of securing Fustice, in Cases relating to Subjects: and of carrying to ward the Ends of Government, when it is required as a s curity for Men who are entring into Subordinate Offices without Whose Help the Supreme Magistrate can neithe Support Himself, nor protect the Rights of Private Men The End of it was wholly Secular, and Worldly: an therefore, the Use of it in Courts, is no turning it and from its Original Intention; but the Application of it to The alone, for which it was defign'd. But the Celebration the Lord's Supper was instituted and ordain'd, for the mo Effectual Memory of Him, who brought Life and Immortal to Light; who by His Death, overcame Death; and purchas the Happiness of Another Life for All His True Disciple And consequently to take This; and to turn it aside Any Purpoles of this Life; is to turn it, from its Origin and Natural Defign, to a Purpose against its own Natu and contrary to the End propos'd by the Ordainer Himle

4. An Oath, in Cases of Judicature, is not used, or poin'd as a Political Tool, or an Engine of State: be as an Instrument of Justice, Right, and Truth; as a Means of Impartiality, and of procuring to All what due to Them, or what They have a Right to. But whe relation has This, to the making a Solemn Institution of R

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ligion, and a Part of Religious Worship, the Means of Partiality; and of excluding Men from Civil Offices, to which this Institution has no more relation, than the Complexion of their Faces, or the Colour of their Hair; and to which They had a Title, before the Law to this Purpose was made.

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5. We see that Few are excluded from the Use of an Oath, in our Courts of Judicature: and None from the Benefit of Oaths, taken by Others, in Causes in which their Worldly Interest is concern'd. The Jews amongst Us are allow'd to give their Testimonies upon Oath: and, least Humane Society should suffer, the Quakers, who scruple the Formality of an Oath, are permitted to use a Solemn Affirmation instead of it. And if there were a Number of Men of Other Nations, and Other Religions, amongs Us; without doubt Juffice and Necessity would be found to require that their Oaths, in their several Ways, should be allow'd: because, in the Nature of the Thing, this is the Right of All who profess to believe a Providence, which will avenge Injustice and Perjury; and because Their Oaths are the same Test of Their Honesty, which Our Oaths can be, of Our Honesty; and because the Good of Humane Society would require it. And how unlike is All this, to the making the Holy Sacra. ment the Instrument of excluding even many Christians and Protestants, from the very Capacity of Civil Offices; to which, before this, They were allowed to have a Title, in com-

mon with their Fellow-Subjects?

6. The Argument therefore, drawn from the Use of Oaths, to what I shall ever esteem the Abuse of the Sacrament, must

be this, An Oath, which is not an Appointment of God's; which is No Part of Religious Worship in any Religious Affemblies of Men; which does not necessarily suppose even the Belief of a Future State; but is an Ordinance of Men only; appointed for the Purposes of this World only, as very Useful towards the obtaining Impartial Justice, and securing Property, and Life, and Good Government: This is lawfully required, and lawfully used, in All Nations of the World, for the sole End design'd by it; for the Benefit of All equally, in their several Rights; not-

withstanding that it may be call'd Religion, in this Sense, as it is founded upon the Belief of some Superior Being,

an Avenger of Iujustice and False Witness.

Therefore

Therefore, The Holy Sacrament, instituted by Our Lord Himself; appointed by Him solely for the Solemn Commemoration of His Death, and made a Part of the Religion, Worship of Christians, as such, in their Churches: The Holy Sacrament, I say, which is, in a proper Sense, Religion, as it wholly relies upon Faith in a Person, who reveled plainly the Rewards of Heaven, and is now ascended into it; may becomingly and honourably, by a Law of Men, be made the Instrument of bringing Some Christians [not to mention Atheists, and Debauchees,] into the Civil Offices and Posts of this World, and of excluding Other Christians, for the sake of their Conscientious Scruples, from All Capacity of Them, which They enjoy'd before this Law. Of otherwise,

An Oath is lawfully used by Men, for the Purpose to which solely it was ordain'd by Men. Therefore, The Holy Sacrament may be made Use of by Men, for a Purpose entirely different from That, to which alone it was ordain'd by Christ: as contradictory indeed to it, as This World is to That which is to come. Thus much I thought proper to say upon This Argument taken from the Use of Oaths in Humane Life; because the Subject is impotented nough, to deserve Our Utmost Care, not to mistake, or

milunderstand it.

2. As He goes on upon the fame Subject, He turns the View of the Reader entirely from the Point, as I had spoken of it; and asks Me, 'Is it reasonable to require this Tell, '(that is, an Oath,)' of a Witness in a Trivial Cause here mention'd: and is it abfurd and infamous to require SOME Security, when the Preservation of the Est blifh'd Church is the Point in Question? What can His Reader think from hence, but that, in the Passage of My Book, from which He takes occasion to enter into this Di spute, I had pleaded that it was absurd and infamous to require A N Y Security, for the Preservation of the Esta blish'dChurch, from fuch as enter upon Civil Offices? Where as, it is there plain to Every Eye and Every Understand ing, that I plead only against making the Holy Sacrament the Intrument of depriving Men of All Capacity of Civil Offices, or of the Common Rights of Subjetts; and that I exprelly add, as My Opinion, p. 47, that Other Tests might be thought

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'thought on, agreeable to Christianity and Humanity, which might be a Truer Security to the Establish'd Church it 'felf, than the Present is:' And consequently, that I have there profes'd My Judgment, only against Such Unjust, or False Security, as either debarrs Men from their Civil Rights or debases a Solemn Institution of Christ Himself, design'd by Him for the Purposes of Another World, into a Political Tool to carry, on the little Ends and Purposes of this World. When He fees this to be so plain, certainly, He will not find a great Pleasure in the Review of His Unkind Reflections in this Part of the Attack, to which He voluntarily went, without Any Provocation from Me, or Any Handle from the Subject between Us particularly. I am far from defiring that He should be thought any more attach'd to the Preferments of the Establish'd Church, than I defire to be thought My-felf: Nor do I doubt but that He means something more by the Preservation of it, than the Preservation of its Endowments, and Dignities. But this I must add that, when He shall have reconciled His own Warm Professions about the Present Temporal Sanctions of this Particular Church, (with respect to which, He knows, the Reason of Men permits Them to differ,) I do not fay, with his Sermon, Nov. 5. but with his latest Performances; with His Declarations in His Answer to a Letter, p. 7, 8. relating to the Differences of Men in Religion; and with His Representation of His own Dodrine, in His Confiderations, p. 75. letting it forth as distinguishing between the Points in which Men differ, and Those in which Their Reason will not permit Them to differ; and as afferting the Magistrate's Right to add the Sanctions of this World to make Men do what the Light of their own Minds teaches them They ought to do; and that with respect to Religion, as well as Civil Obedience: I fay, When He fhews how This, which He sometimes is willing to make the whole of what His Principles lead to, is confishent with a Zeal for the Exclusion of Men from Civil Offices, upon the Account of Religious Differences, for the Sake of a Greater Security Establish'd Church; I will not despair of giving Him and the World Still fuller Satisfaction, of the Good Tendency of My Principles to the Security even of This same Establish'd Church

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SECT. XIII.

An Examination of some other Arguments of the Reverend Dr. Sherlock, relating to this Subject.

Here are some remaining Arguments against My Account of the Office of the Civil Magistrate; and the Nature of Humane Laws, urged by this Worthy Porson, in His Considerations, p. 22, &c. which it is very well worth while to consider.

1. He urges that 'It is not true that Outward Actions as they affect Society only, are the Matter of Humane Laws.' Before I come to consider his Reasons for this, I shall observe what will tend very much to clear up this Part of the Debate: and at the same time shew how little

am concern'd in All that is here alledged.

I. In representing My Sense, before He comes to His own Reasonings against it, He thus speaks to Me. 'These (that is, these Outward Astions)' You say, are the only proper Matter of Humane Laws, without any Regard to the Inward Principle, or DISPOSITION, from whence They arise, p. 22. This, which He here expresses by Dipposition, in the next Page He expresses by INTENTSON. And accordingly, 2. All through His Argument, He puts Intentions, and Dispositions, only as other Words so Principles and Motives: as if the Motives upon which a Maracts, and the Disposition with which He acts; the Principle which work in Him the Intention, and the Intention He has in any particular Action, were the same thing.

In Justice to My self and This Cause therefore, I must acquaint the World, I. That I never once use the Words, Disposition and Intention; but Motives and Principles. And, a That, as the Subject did not in the least lead Me to it, so never thought of speaking of Material Actions, any otherwise than as Actions, or Humane Actions: which supposes always the Formality, without which They are not Actions: viz. the Intention, and Will of the Agent; which distinguish them from Passions. I never therefore, spake of Outward Actions, improperly so call'd, void of All Intention, or Design; as oppos'd to Outward Actions, intended to be done: But, of Outward Actions intended as well as done, upon Worldly M.O. TIVES,

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gar the TIVES, or PRINCIPLES; as opposed to the fame Outward Actions, arising from the MOTIVES and PRINCIPLES of Another World. The Instances I give, are of Outward Actions, not supposed to be Void of Intention, but always suppos'd to be directed by some Intention or other: without which They are not Actions. Having premis'd this, it will be easy for Me to answer to the several Difficulties He has propos'd. As,

1. That the Enquiry in Criminal Cases, whether the 'Thing was done Animo proditorio, or not,' p. 22. 16 2 very Proper Enquiry, in those Cases, to which it is confin'd; I make no doubt. I grant that this particular Enquiry terminates in Judging of the Man's Disposition: But not, as the Doctor goes on, ' of the Metive upon which He acted.' Our Courts do not enquire upon what Principles, or Motives, the Man acted, in the Sense, in which we are now speaking of Principles and Motives; but whether He did such

or fuch an Action, intending, and defigning to do it.

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2. The Maxim of the Civil Law, alledg'd by Him, In maleficiis Voluntatem spectari, non exitum, carries not in it the least Opposition to any thing, I have faid. If the Maxim had been this, that in 'Criminal Cases, the Principle, or Motive, upon which the Man intended, and did such an Action, is to be regarded; and not the Action.' I would acknowledge, I had contradicted it; and would still continue so to do. But as it is worded, it is perfectly agreeable to My Sentiments; viz. That the Voluntas, the Will, must be regarded, without which the Astion is no Humane Action; and not the Exitus, or Mere Event of the Action: unless He will have Us understand Voluntas so, as not to make it Something necessary to the Action it self; and then interpret Exitus to fignify the Action, which is only the Effect of it. For, according to My Notion of Outward Actions, the Voluntas or Will, is so necessary to them, that whatever unforeseen, and undefigned Event happens is no more the Attion of the Man properly speaking, than Any Death, or Mischief, caus'd by a Machine, is an Action. And therefore, when this Worthy Person asks me 'How I COME to teach that Outward Actions, without Regard to the INTENTION, are the only Object of the Magistrate's Care?' I will not answer Him only by ES, asking Him, How He comes to tax Me with Main-

taining what I never faid, or thought?' but will affure Him, that I know of No Action separated from Intention; and that when I say the Magistrate is to Judge of Outward Actions, I fay, He is to Judge of Something confider'd, as Intended, and Will'd by Men; and that I am fo far from teaching that 'Outward Actions, (fo call'd) without Regard to the Intention, are the Sole Object of ' the Magistrate's Care,' that I maintain, They are not at all the Objects of His Rewards and Punishments, any more than Machines are; and that All this supposed Difficulty proceeds from the Unhappy Change of My Words, and from the putting INTENTION perpetually, as of the fame Import with PRINCIPLE. And, as this Maxim of the Civil Law is not opposite, but perfectly agree able to My Principles; so, it seems to Me but little agreeable to Mis own Purpose, as He goes on to prose For, if He gives a right Account of Manfloughter, according to our Law, (which I do not grant;) it to hap pens that this Maxim of the Civil Law here produced, can never be supposed to defend that Distinction: because in All Countries, where such Causes are tried by the Cause Law, even no farther off than North-Britain, there is no fuch Difference made, as there is amongst Us, in the Judgment pass'd upon the Criminal, between what We call Wilful Murther, and Manslaughter : but in both Cales the Punishment is Capital.

Words. 'There is nothing better known in our own Law, than the Difference between Muriber and Man Ranghter. Whence, fays He, 'does the Difference arise 'Why even from that very thing which Your Lordship fays the Law can take no Notice of, the INTENTION and Motives of the Action.' It would be sufficient Answer to repeat again, that I never said, not thought, that the Law can take no Notice of the INTENTION. It it a Word of His own, (I do not say defign'd to do so, but) effectually and entirely altering the Whole State of the Question. But it will not be use less, nor I hope disagreeable to the Reader, to consider little more particularly this Instance, which I cannot but think a very Unfortunate One, to be mention'd by Him, it shis part of the Debate. For,

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2. could r. It is so far from being true, that the Difference arises from what He has laid it upon; That the Intention of killing is equally supposed in them both. Only the Intention in one Case is supposed, and prov'd, to have arisen on a sudden, from some violent Passion, rais'd by some sudden Provocation, or the like; and in the other Case, to have been an Intention settled and fram'd by Malice Propense. The Difference of the Judgment, in our Law, arises from the Aggravation of a Settled Malice; that is, a premeditated Design added to the Intention of killing.

2. If this were not so; what Excuse, what Defense could us made for All Capital Punishment of Manslaughter, in every Nation around Us, except Ireland, where Our Low takes place? The Laws of All those Countries, would, upon This Supposition, be most inhumane and inexcusable; if Intention were not equally supposed in Manslaughter. But as it is so, it does not appear but that it is as much, at least, for the Benefit of Humane Society, that the sudden Intention of killing a Man in a Passion, should be punished with Death, in order to teach Men to suppress and conquer such Destructive Rage; as that the more settled Design should be so.

3. That the Intention of Killing is equally supposed in Manslaughter, is plain from our own Law. For the Criminal, tho' He escapes Death, yet He does not escape All Punishment: which He ought in Reason to be totally exempt from, if His Action (so call'd) were wholly free from All Intention: [as He is, according to our Law, upon this very Account, in the Case of Chancellor Medley.] But He has a lesser Punishment; because His Intention has not the great Aggravations, which the Intention of the Murtherer, in the o-

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4. That the Difference made by the present Law, between Manslaughter and Murther, took not its Rise from the Supposition of No Intention in the former; or even of No Capital Punishment justly due to it; may appear from hence, that in the Ignorant Ages it was not defign'd, nor extended, to the saving of Any, but the Clergy, and Every One who could read the Latin Pfalter, sicut Clericus; and that Many of the Lower Sort, as I am inform'd, and as is exceedingly probable, were executed, in those Ages, by this very

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Law: Which certainly was highly unjust, if the Intention of Killing were not as much supposed here, as in the other Case. One would be apt to suspect therefore, that the first Rise of it was for the Encouragement of Learning; which then was supposed to be at no higher a Pitch than reading the Latin Psalter. But it must be confessed, if it had made the Sasety of the Criminal to depend upon reading Greek instead of Latin, it had been a much more Impartial Law; as it would have equally excluded All Orders and Degrees of Men, in those Ages of Darkness. But whatever were the Original of it; it is plain, Intention was always supposed to belong to Manslaughter, as well as to Murther; and to make it Criminal and Punishable. Thus it stands, in the Case of Killing a private Man. But,

5. In the Case of Killing the KING, (as I am inform'd) there is No Difference made between Manslaughter and Murther: Whereas in Case of Killing Him by Mere Accident, there is no Punshment; of which Case, We happen to have an Instance in our Histories. This shews that Manslaughter always is supposed to imply Intention;

tho' fuddenly rais'd by Provocation or Rage. 6. In all these Cases, the Care of the Magistrate, and his Enquiry, does not concern it-felf, with the PRIN-CIPLES or MOTIVES, which induced the Man to intend such or such an Action. The PRINCIPLES and MOTIVES, by which He conducts Himself, are first in Supposition. The INTENTION follows these, as the WILL is necffary to the Action: and perfectly diffinct from the former. But whether a Man kill'd another, upon the Motives of this Life, or of Another; whether to obtain his Estate, or his Money, or his Wife; or to propagate the Eaith He thinks right, and in Obedience to the Commands of His Church: The Judge concerns not Himself with These, as Points which shall determine Him in the Sentence to be given; but folely with This, whether the Man's INTENTION was to kill the Other: and makes no Difference, in the Ordinary Trials, if this appears, but in the Suddenness, or the Settled ness of the Intention. He enquires after the Voluntas, the Will, only in order to find out whether it be an Action, or not: for without that, it is not an Action. And of that He judges judges as well as He can, by appearing Circumstances; by

Words spoken, and Other Actions done. But,

7. What I think is a Demonstration, that it is the Outward Action, as such, which is the Object of His Concern, and this confider'd as affecting the Publick Good, is, That in order to pass a just Sentence, the first Point is, whether the Fact be so, that one Man was the Instrument of Another Man's Death. When this is settled, the next Point is to examine, from Circumstances, whether this was an Aftion or no; that is, whether He was voluntarily the Instrument of his Neighbour's Death. Of this, Judgement is made from Other Parts of the Man's Behaviour. So that the Intention is enquir'd after folely in order to prove that this was an Outward Action; which it was not, without fuch Intention, or Will. But then again, supposing no such Fact appears, as that this Man was the Instrument of the Death of another; and that He did not actually kill Him: tho' All the Proofs in the World should be given, that He had intended and resolved it, and Proofs which He himself could not gainfay; yet the Law inflicts no Punishment upon Him. Therefore, the Law does not, in this Case, punish the Intention, confider'd as the Intention; but the Outward Action, as an Humane Action; not as intended, or refolv'd upon, but as actually perform'd; and affecting the Publick Good. But then,

8. The very Design or Intention of Murthering the KING, is by our Laws punish'd as Treason, if it can be prov'd from any Overt-Acts: because it is of the utmost Importance to keep Men at a greater Distance from the Thing it And why is this, but merely to guard the better against the very Outward Action, the Actual Murther of Him, upon whose Life so much depends: or, in other Words, folely because that Outward Action will so much affect the Publick Good, as makes it highly reasonable to make such a Difference between this Case and the other? which Difference would not be made, but folely for the fake of this Outward Action to nearly affecting the Publick. The Answer therefore to His Question, p. 24. ' What is that Treason, which is distinct from the Overt-Act, and which yet is made ' manifest by it?' is, I think, this, viz. that it is the INTENTION or Design; and not the PRIN-CIPLES,

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CIPLES, which created or mov'd that Intention; that it is the Design, consider'd Solely as the Design of performing an Outward Assion, in which the Publick Good is to so great a Degree concern'd, that it ought not to be left to the Hazard, whether the Traitor shall have Opportunity of performing it or no: and which, if it did not tend to an Outward Assion, affecting the Publick to so great a Degree, would be left to the Punishment of God alone, as the In-

tantion of Murther is, in private Cases.

9. The form of Words made use of in the Indistments of Criminals, cited by Him, p. 23. can be No Proof that Our Law concerns if felf any farther than I have faid; when it is to known and common a Maxime, that, upon the Proof of such and such Words, or such and such Facts the Law Supplies the Malice. The End of the Trial was never, till now, as far I have heard, supposed to be, to enquire, or examine whether the Man was infligated by the Devil, and had not the Fear of God before His Eyes; but to enquire whether He did fuch or futh an Action, properly speaking; as an Agent, with a Will and Intention. And accordingly, The Trial proceeds just as it would do, if there were No folemn Indicament; No Form of Words; No Mention made either of the Infligation of the Devil, or of the Fear of God. These are that Forms, for the greater Solemnity of the Trial. But the Tryal has nothing belonging to it, as to its Effence, but the Proof of the Arincipal Fast. And, what makes it more evident that these Words carry no fuch Intent in them; If the Criminal could be supposed to prove never to plainly, that He kill'd a Perfor, in the Integrity of His Heart, out of pure Zeal for God's Glory, and baving his Fear, as He was verily perfunded; before His Eyes; or out of Charity, purely to lend that Person out of this World, into a better, in a State of Innocence: the Judge, or Juny, would not concern themfelves with All this; The Indictment would still be efteem'd valid; and the Prisoner would be told that the Law Supplins the Melice, &c. and constantly supposes it, in All such Cases; and that the only Point before them is, whether He did that Action; that is, whether he did it with a Will and Intention of doing it. At least, this Worthy Perfor will own that this Argument extends no farther than the

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the Customs of Our own Country; or, that where there are no such Forms of Indistment, there this Argument is of no Importance; and consequently, cannot prove that the Civil Magistrate, as such, extends His Enquiry beyond Out-

ward Actions, properly so call'd.

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19. I cannot forbear to take Occasion, from what has been now faid upon this Subject, to observe that the Public Good is, in every Instance of Trials for Killing, here spoken of, and Treason, &c. the Sole Object of the Care of the Civil Magistrate. 1. In these Cases, The Civil Magistrate is to judge of the Voluntas, or Will, because He cannot otherwise judge whether, the Thing be an Humane Action, or not. He may, and does sometimes, mistake even in this. But He must judge as well as He can? because the Public Good requires it: it being better for Society, that the hazard should be run of His sometimes Mistaking, and Punishing an Innocent Man, than that this Judgment should not be made as well as the Circumstances of Humane Affairs permit. 2. The Principle, upon which a Man will'd or intended such an Action, has no immediate Relation to the Public Good: and therefore, the Magistrate does not trouble Himself to judge of that; nor could He, if He would. 3. In the Case of One Man's killing Another, Se defendendo, the Intention of Killing, is confider'd not as such; but as Self-Defence only, because it was necessary to it. And the Person is acquitted, because it is more for the Public Good, that Men should be encourag'd to defend their Lives, in sudden Attacks, than punish'd for it. 4. In the Case of Chance Medly, (which if I may have Leave to conjecture, ran strongly in Dr. Sherlock's Head, throughout His whole Argument about Man-Saughter;) the Man is only the Infrument of the Death of Another, by an unforeseen Accident; or by an Action of His own will'd and intended to quite another Purpole. And therefore, the Man is acquitted; not only because it is unjust to punish Him for what He had no more Part in, than if He had been a Machine; but, because it would be a Disadvantage to the Public, to be deprived of a Member, who had not forfeited His Right to Protection; and chiefly, because it could be no possible Advantage to the Society to punish Him, there being no Posfibility fibility of preventing fuch Pure Accidental Killing of Men. by making Examples of Any, who have, in fuch a Manner, been the Instruments of the Death of Others. 5. In the Case of Manslaughter, with respect to Private Persons, it is punish'd by Death, in Most Countries; and here, with a lesser Punishment: because it is possible, and conducive to the Public Good, that Men should govern those Pasfions which tend particularly to the Injury of the Public. And in Wilful Murther, properly to called, the Punishment is every where Capital; because the Public Good requires it. 6. In the Case of Killing the King: If it be done perfectly by Chance, it is not punish'd, because the Public would reap nothing from the punishing it; If it be done in a sudden Passion, it is punished with Death; and like wife, if it be only Intended, and Defign'd; because Public Good requires such a Terror, to affrighten from All Approaches towards an Action, in which the Public is so very much concern'd. 7. The Intention of Killing a Private Man, tho never so plainly prov'd from Circumstances, is not punish'd with Death; because it does not plainly appear, but that the Public Good is as much consulted by suffering a Man, who has once defign'd fuch a Thing, to live; a it would be, by depriving the Publick of such an One, merely because He may possibly murther a particular Man, one Time or other. 8. From hence it may appear, that in these and the like Instances, Vice is not punish'd by the Civil Magistrate, as Sin, or a Transgression of the Law of God; or under the same Consideration, under which God punishes it; for then the Intention prov'd ought. in All Cases equally, to be punish'd: But that it is punish'd folely, in All ordinary Cases, as it is an Outward Action, properly fo call'd, impairing or destroying Publick Good; and in One very Extraordinary Case, amongst Us, solely as an Intention to do an Action, which will exceedingly shake and endanger the Security and Good of the Whole Society. than if its had been a Median; but, to a chickly mage an the Politic to be

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The Examination of Dr. Sherlock's Arguments, upon this Subject, continued.

A. I N the Projecution of His Objection against My Doctrines, the Case of the Betrothed Damset, in Deut. XXII. is next offer'd to My Confideration: in which, He fays, We fee the Wisdom of God directing the Civil Magistrate. how to judge of the internal Disposition by the external To which it is sufficient to answer, 1. That I never denied, never Thought of denying, to Those who are Judges in fuch Cases, the Right of Judging, as well as They can, of what He calls here, the Internal Disposition, in other Places the Intention, and Iometimes the Voluntas, or Will, For this is only a Right to judge, whether this was the Astion of the Damfel, or no; without which They could not possibly determine whether she deferv'd Punishment. of not; and of which They could not be fure, without Proof of Her own Confent to the Action. But, 2. What is this, to the Principles upon which that Action might be done; which this Worthy Person still confounds with the Consent or Disposition? Is there in this Place any Direction to Men to udge, or concern themselves about them? She might be guilty, from the Love of Money offer'd; or from some other Motive. But nothing of this was to be the Subject of the Enquiry : but folely, whether the had confented, prinot; that is, whether it was Her own Action, or not. And this, I fay, is still judging Humane Outward Actions, as such; and not the Principles, upon which They are done. 2. Here likewisenthe Publick Good seems to have been the Endaim'd at; and This to have been the Punishment of a Vice, not properly as a Sin, or Transgression of the Moral Law of God, respecting the Conduct of Private Persons; but as a Breach of Contract, affecting the Publick, and peculiarly injurious to Society 3 in which Property and Mutual Trust are to be carefully preserv'd. 4. I presume, his Worthy Person will not argue from Every thing ordain'd n the Political Law of the Fews; and especially at a Time when God himself was their Civil Governour, ready at hand, na particular Manner, to be consulted, and to give Direction; to what ought to be in Every other Law. He, who himself ordain'd these Laws, being infinite Wisdom, Goodness, and Power, obliged Himself, in the Nature of the Thing, to be the Guardian of Innocence; and to take Care that No Guiltless Person should suffer by them. And therefore, it cannot be supposed, where God himself, in Cases of Civil Concernment, was the Immediate Law-giver, that the Laws were left wholly to the Execution of Men, without any Interposition from Him. For All Law-givers do, as much as They possibly can, take care that Innocence shall never suffer.

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The Question which follows next, p. 25. is this. When Our Saviour says, By their Eruits you shall know them; when His Apostle says, I will show you My Faith by My Works: What do They mean? Are they talking of Impossibilities all the while; and teaching Us to learn from External Astions, what External Astions can

never shew?' I answer,

1. Our Saviour, speaking of Falle Prophets, means that, if a Man professes to come from God, He is not presently to be believ'd; but His Conduct and Doctrine are to be carefully consider'd, and weigh'd. If in His Life and Doctrine, there is any thing dilagreeable to His Profession, and Unworthy of God, this is a certain Demonstration that He is not what He protestes to be. If His Life and Doctrine be worthy of God, this is One Argument in his Favour; in this Sense, that without it His Mission could not be prov'd. But it is not of it felf a Demonstration, without Miracles: because Many a Man has liv'd well and taught a Good Doctrine, without being fent imme diately by God. The Wickedness, or Absurdity of their Doctrines, is a Certain Proof that They are not True Pro phets. But the Goodness, or Reasonableness of them, not a certain Proof that They are God's Prophets. And it Case of Men's pretending to be so, Christians are call' upon to judge as well as They can; left they should sud denly, and without Confideration, follow Those, who will lead Them to Destruction. What St. James mean is plain. He supposes Two Men, both professing to have Faith: the One, only professing it, and not having any Works to shew, which naturally flow from it; the Other having,

having, besides his Profession, Works of Obedience to God, to appeal to. And He argues that this latter gives the only substantial Proof of the Reality of His Profession; and that supposing this wanting, there is no Proof at all of that Reality. But that even this, tho' the Best Proof to Us, yet is not a Certain Demonstration, or proposed as such, is plain because Many Persons may have a very good External Behaviour to appeal to, as a Proof of their Faith; which may yet be built upon quite other Principles; and They themselves may be all the while totally void of

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2. What All this has to do with My Dostrine, I cannot 1. I say indeed, that the Business of the Civil Magigistrate, is to regard Outward Actions, as affecting Publick Good, But, 2. I never denied that He can judge, in ordinary Cases, of the Intention or Will, necessary to make them Humane Actions; because without this, He cannot judge of Humane Actions. 3. Tho' in some Cases, He may, and is, deceiv'd; yet, I never denied, but that He might, and must judge, as well as He can, even in those Cases; because the Publick Good requires it. 4. I do not deny that, if a Man professes that Faith which is Essential to Religion; and lives, in All Respects, as a Man would live, who has that Faith; You have Reason to judge Him to be a Religious Man: if there be nothing to make you think, it may as well proceed from some other Motive. But, I deny that this Judgment is certain. And particularly, 5, The only Thing I have denied, which can be supposed to relate to this, is, that when 'Worldly Sanctions have been annex'd to the Profession of Religion, and the Worship of God; these never made Any One 'Man truly Religious: because All True Faith must come from other Principles; and the less of Inducement it has from the Motives of this World, the more fincere it is likely to be: And then that, upon this Supposition, We cannot judge, but with great Uncertainty, whether Any Man's Outward Profession or Behaviour, proceeds from His regard to those Worldly Sanctions; or to the Motives of Another Life, which alone make them to be Religion. But, 5. What Relation have These Texts to the Subject We are here upon, when, (to use the Inffance given by this K 2

Worthy Person,) as often as a Man is accused of Murther, the Magistrate does not in the least pretend to enquire after, or to judge of, His Faith, or His Principles; but His Works only. And from his Works, He does not concern Himfelf to judge whether He had Faith, or had not Faith; but whether He be a Murtherer, or no: that is, whether the Event, (for which He is call'd to be judg'd,) were the Effect of His Action, properly speaking; or whether it was fomething; in which His Astion had no Part; that is, something wholly void of any Part of that Intention, or Voluntas, without which, it was not His Action. This Learned Perfon may fee from All I have faid, under this and the former Heads, that My Mistake (if it be a Mistake) does not proceed from My confidering the Magistrate, as 'an-'nexing Positive Rewards to Good Actions,' as He supposes, p. 28, 29, 30, 31. For I have here consider'd the Behaviour of the Civil Magistrate, with respect to Trials and Punishments, in Cases of Wicked Actions: and have found it perfectly agreeable to what I laid down about it.

6. In p. 31. He confiders My Reafoning drawn from St. Paul, Rom, XIII. in the Postfoript to Mr. S. p. 84. And 1. He argues that, 'tho' the Magistrate, who knew no thing of Christ, and was an Enemy to the Edicts and Laws of Christ's Kingdom, did not add Sanctions to Christ's Law's; yet, it follows not from hence, that the Magistrate who does know Him, and who loves his Laws and Edicts, cannot add Sanctions to them.' will take the Instance of Abstaining from Murther: in order to make this Point the more clear. My Argument then, is this. The Sanction annex'd by the Civil Magistrate to this, or the Punishment affix'd to Murther, I say, is not a Santtion of a Law of Christ's; but of a Social Law: which is what I was in that Place urging; and not professedly arguing from the Example of the Roman Magistrate. That it is a Sanction of a Social Law, regarding Publick Good only, is plain from hence, that if it were defign'd as a Sanction to Christ's Law, a Law of Religion, consider'd as such; it would have extended it felf to the Intention, and Design of Murther, to which the Sanction of Christ's Law extends it felf; and of which the Civil Magistrate can judge, in many Cafes, from Words, and Actions, and Circumstances. Nay, that Mur clari The men

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fible A M that it cannot be a Sanction of a Religious Abstinence from Murther, is plain from the Absurdity and Uselessness of declaring, that Men shall be punished in this World, unless They abstain from Murther, for Fear of God's Punish-

ments in Another.

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I only alluded to the Case of the Civil Magistrate, spoken of by St. Paul. The Argument at greater length, would be this. Every Civil Magistrate, consider'd as a Civil Magistrate, is ordain'd for the same Purpose: and vested with the same Powers. Therefore, A Civil Magistrate, who believes in Jesus Christ, consider'd as a Civil Magistrate, can no more add Worldly Sanctions to Christ's Laws, properly speaking, than Any Other Civil Magistrate can, who does not believe in Him. For, as to the Essentials of their Civil Office, They are just the same. The believing in Jesus Christ makes no Difference in this Case: only it adds the Motives of Another Life, to engage Him to perform His Office, His Civil Office, conscientiously and uprightly. therefore, the Roman Unbelieving Magistrate, who had All the Effentials of a Civil Magistrate, could not add Santtions to Chrif's Laws; even when He forbad some of the same Outward Attions, which Christ forbids: no more can the Civil Magistrate, consider'd as such, tho' a Christian, add Sanctions to Christ's Laws.

Nor am I here at all mov'd with the Difficulty, which He feems to think fo great, p. 17. that this way of arguing will make the ' fame Law not One, but Two; Christ's Law in the Gospel; and not Christ's Law in the Statute-Bok: even the' the Magistrate should intend it, as the Same'; which alters not the Case. For I think it very evident that Those are different Laws, which flow from that Those are different Laws, which flow from the Authority of different Lawgivers; which enjoin a Practice upon different Motives; and to the One of which one may be perfectly obedient, and avoid the Punishment annex'd to it; and yet not obey the Other, nor avoid the Punishment annex'd to it, by its Legistator. And so it is exactly, when a Civil Magistrate commands even the very same Profession, the same Outward Behaviour call'd Worship, which the Law of God, or of Christ, enjoins. This is purting the Case as high, and as strong as posfible: and yet They appear to Me two different Laws. A Man may obey the Megistrate in His Law; and obtain Sanction of it: and at the same time not obey the Law of the Great GOD, relating to the same thing in Appearance; and be so far from obtaining His Favour, that He shall incur the Penalty annex'd by Him to His Law. And certainly, They must be Two Different Laws; if, at the same time that the One is compleatly obey'd, the Other

may be not at all regarded.

What this Worthy Perfan therefore urges, when instead of the Laws of Christ, He puts the Laws of God; and, under that Form of Expression, goes on to argue, p. 32. is I think, No fuch Difficulty, as He feems to suppose it The Moral Law is certainly the Law of God: and, as it is the Law of God, it owes its Obligation to His Authority: and Obedience to it, as fuch, is Obedience to Him, and upon the Principle of Faith in Him. The Roman Magi frate did, without doub, 'encourage Part of the Mora Law, by His Santtions', in this Sense, that He encourag's the same Outward Behaviour, in many Instances, which the Moral Law of God encourages: as in the Case of A fraining from Muriber, and the like. But notwithstand ing this, it appears to Me that His Sanctions were no Sanftions of the Moral Law of God; but of an Humane & eial Law; from hence: because His Laws might be ob ferv'd, and His Punishment avoided, by a Subject; and yet the same Person might not obey that Law of Gal To as to avoid His Anger, or to obtain His Favour; no doing it upon any Principle of Regard to Reason, as a Law of God; but of Regard to Man, and the Fear of Human Punishment. And consequently, the Laws of the Roma Emperor, were no more the Laws of God, than of Christ tho' in many Cases encouraging the same Outward Be haviour, which both the Laws of God, and of Christ en courage.

He goes on to argue, 'that St. Paul requires Obediend to fome Laws relating to Government, in Rom. 13. the these were the Roman Governor's Laws; and by the Injunction of St. Paul, become the Laws of Christ: and so, if the Magistrate's Laws may be the Laws of Christ by Parity of Reason, Christ's Laws may be the Magistrate's Laws.' I suppose, He means, those Laws about

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Paying of Tribute, Cuftom, and the like. To which I answer,

1. St. Paul's Argument to Christians, is, that God approves of the Office of a Civil Magistrate, for those Purposes for which it was defign'd : and from hence argues that They, who know God, and His Son Fefus Chrift, ought to be subject to so useful an Office, for Conscience sake; for the fake of Duty to God, and not merely out of Fear of Worldly Punishment. But no Argument can be drawn from hence to shew, to what Points the Magistrate's Office, as such, has a Right to extend it self. 2. He argues that They must pay Tribute, Custom, Honour, to whom They are due, for the better enabling the Civil Powers to carry on the Ends of Humane Society, and of an Useful Office approved of by God: and this, for Conscience sake. 3. He, who does those Outward Attions, commanded by Humane Laws, because it is Christ's Will He should do so; and in order to please God; does truly obey God, and observe a Law 4. I have never denied that the Outward Action perform'd may be the fame in both Cases: but that the Law commanding it is not the lame, is plain from hence. It flows, in each Cafe, from a different Authority. It is to be express'd in different Words. In one Case thus, You must needs obey for Conscience Take; or out of Regard to God: In the other Case thus, You must perform this Action; or incur the Worldly Penalty annex'd to the Refusal of it. And besides, A Person may obey that very Law of the Magistrate, which Christ, in effect, commands Him to obey: and yet not obey it, as Christ commands it, not merely for Wrath, but for Conscience sake. He who pays Tribute only for Fear of the Penalty, truly obeys the Magistrate's Law: but, at the same time, does not obey the Law of Christ given by St. Paul. So that it is plain, It is not the Same Law. 5. The Argument here made use ' Christ commands His Dilot, is not at all conclusive. ciples to obey the Laws of the Civil Magistrate; that is, to perform those Outward Actions, which the Laws of the Magistrate enjoyn': 'Therefore, the Civil Magistrate can rightfully command His Subjects to pay Obedience to Christ's Laws; which Obedience is not paid to Christ's Laws, unless it be upon an Inward Principle of Faith in Him, which the Magistrate cannot create, or affect.

Or thus, 'Christ declares to His Desciples, that They ' shall obey the Magistrate, out of Conscience of Duty, of which He can perfectly judge: Therefore, The Magifrate can rightfully declare that His Subjects shall obey Christ's Laws, of which Obedience He cannot possibly ' judge'. Or again, Christ, the Supreme Lawgiver, comprehends in the Body of His Laws, Every thing good and useful; and amongst them, the Magistrate's Laws men-tion'd by St. Paul: Therefore the Magistrate, ordain'd for the Purposes of Civil Life, and a Law-giver of a Nature infinitely inferior to Christ, may do the same by Christ's Laws. Therefore, by Parity of Reason, Christ's Laws may be the Magistrate's Laws. This seems to Me to be the fame thing, as to argue, that A Leffer Thing is a Part of a Greater; and that therefore, the Greater may be a Part of the Less: that an House contains a Cabinet; and therefore, that a Cabinet may contain an House. This is To far from being concluded by Parity of Reason; that this very Reafon here given concludes the Contrary. For, because Christ's Laws contain the Magistrate's Laws: Therefore, and upon this very Account, the Magistrate's Laws CAN-NOT contain His.

Now I am confidering the Office of the Magistrate, as spoken of by St. Paul, it is proper to take Notice that an Argument is form'd by this same Worthy Person, as well as Others, after this manner. 'The Magistrate is the Vicegerent of God. Therefore, It is His Duty to maintain the Honour of God and Religion. Confider. p. 75. And p. 76. He plainly lets Us know that by Vicegerent of God, He means what Sr. Paul means, in Rom. 13. when He calls Him Diaxor Oes, the Minister of God. I must therefore, here observe, 1. That this is so far from proving His Duty, as a Civil Magistrate, to be concern'd in True Religion, as such; that it proves the contrary: For St. Paul affirms the Roman Magistrate, (Whom, in His Way of describing the Heathen World, He would not have scrupled to have declared to live without God in the World; to be an Alien from God and from the Truth; to be the Subject of God's greatest Adversary: He affirms, I say, the Roman Magistrate) then; whilst an Enemy to God, and to Christ, to be the Minister of God; nay, the Minister of God, to Thee, to the Christians

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Christians themselves, for good. From whence it follows that His being the Minister of God, in St. Paul's Sense, [i. e. the Vicegerent of God in Dr. Sherlock's Sense, does not include in it Any thing relating to Religion properly fo call'd. On the contrary, it shews that a Magistrate may be the Minifler of God, in St. Paul's Sense, even whilft He discourages the True Worship of the One God; and the True Religion of His Son. But, 2. St. Paul plainly tells Us, in what Sense the Civil Magistrate is the Minister of God to Us for good: even, as a Civil Magistrate; as executing that Office well; and in being, as He expresses it, a Terror to Evil-Doors, and a Praise to them that do well, not in their Religious, but their Social Capacity; in punishing the Outward Actions of Men of One Sort, and encouraging those of Another. 3. He is therefore, the Minister of God, as God approves of fo useful an Office, and wills Him to be obey'd and honour'd in the Due Execution of it. And confequently, No Argument can be drawn from His being God's Vicegerent, or, n the Phrase of the Committee, from His bearing Rule under Sod, that the Care of True Religion is included in His Office: because the Roman Magistrate was God's Minister, in St. Paul's Sense, whilst He was a Stranger and an Enemy to God and His Truth. 4. All that can be infer'd from such Expressions is, that as a Civil Magistrate He has an Office, greeable to God's Will; that it is His Duty to Execute that Part of God's Will, which relates to the Well-Being of Humane Society in Civil Concerns; that, in doing this, He s God's Minister; and that, as a Magistrate, He can do nothing better, and nothing more, than this, for the Honour of Him, whose Vicegerent He is, and under whom He bearetb Rule.

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I have now faid enough upon this first of Dr. Sherlock's prinpal Objections: and must leave it to the Reader to judge, whether Outward Actions, as they affect Society only,

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SECT. XV.

The Other of Dr. Sherlock's Principal Objections, was

The Second Objection made by this Worthy Person to what I have taught is this, that the Account, given by Me, devests the Civil Magistrate and His Laws, of All Moral Rectitude'. The Instances He gives will be explain what He means; and help the Reader to under stand what I have taught. One Man cuts his Neight bour's Throat, with a Design to murther Him, And ther Man cuts his Throat, whilst he intends only to lance a Tumour. According to My Doctrine, (He says the Magistrate, who judges only of Outward Material Actions, without regarding Inward MO TIVES, must deal alike with Both; and cannot consider the Mora lity of the Action, in one Case, or the other'. I are swer.

1. I have already sufficiently declared that I am so a from banishing Intention, out of the Magistrate's Proving that I know, and maintain, He cannot judge Any things be an Humane Outward Action, without taking in the Volu tas, or Intention, which is effentially necessary to it : that without this, it is only an Event; not an Action, nor eve call'd to by Me. 2. The Motives of the Action are her again confounded with the Intention, that is, with the Attion it felf. 3. If the Invention therefore, be That, which the Immorality, or Morality, of an Action confilts, have never thought of ' devesting the Laws of the Mag Arate from All Moral Rectitude, by denying to Them Right to regard the Intention, that is, the Action proper fpeaking.' But, 4. I fear this Account mistakes the I fence of every Action, as an Action, for the Morality or Imm vality of it: because Every Action being necessarily intend ed to be done; and not an Action any otherwise than intended or will'd to be done; there will be No Action Humane Life, according to this Account, but what mu be either Moral, or Immoral: whereas there are Multitude of Actions of Men, which are neither Moral, nor Immora 5. My Answer to the Difficulty supposed in this Instance,

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The Killing the Man, in the latter Case, is the Event, or Undefign'd Effett of the Attion; and not the Attion it felf: In the former, it is truly the Attion of the Cut-The Magistrate is the Punisher of Outward Actions only: to which the Intention is fo necessary, that without it there is no fuch thing as an Action. The Man therefore, who cuts His Neighbour's Throat, willing, or intending to Murther Him, is purish'd, because this is His Action: that is, because it can be prov'd from Circumstances that He will'd and intended to do so. The Man who was the Infrument of His Friend's Death, by Lancing a Swelling in His Throat, is acquitted, because He did not Kill Him, any more than a Man a thousand Miles off Kill'd Him: because Killing Him was not his Action; nor any Part of His Aftion; any more than if His House had fallen upon His Friend, in passing along, and Kill'd Him. So that still it is plain, the Concern of the Civil Magistrate relates to Outward Actions: Not to the Intention, or Settled Design, confider'd as fuch; which yet is a Transgression of the Moral Law of God, and of Christ; but to the Outward Action, prov'd to be intended by such or such a Man; that is, prov'd to be His Action. 6. The Morality or Immorality of an Action is certainly fomething different from the Action itself; and consequently from the Will, or Intention, which is the Essence of the Attion, confider'd as an Action. One is the Conformity of that Will to some Law of God: and the Other is, Its Contradiction to it; or Its Wandring And the' in the Outward Att of Murther, for Instance, the Intention of Killing a Man, as such, can never in Reality be separated from the Immorality, or Contradiction of it to God's Will, and the Law of Reason; yet the Magistrate does not, in His Courts, concern Himlelf with it, as Almighty God does, in His Anger against the Immorality of it. There is Immorality always annex'd to the Intention or Design of that Action. And therefore, Almighty God, as Our Bleffed Lord has declared in a like Case, looks upon that Settled Defign and Intention, as the Sin, which He will punish, whether it ever proceed to Visible Action, or not: as likewise All Willful Approaches to it, by Ency, Malue, Hatred, and the like. But the Civil Magistrate takes no Cognizance of Thefe, so as to punish them, 'till a Sub-100

jest has lost His Life, by the Outward Action of Another, And then, He does not consider this formally, under the Notion of Immorality: but as a Damage to the Public, and an Enmity to Humane Society. Amongst Us particularly, the King, as the Publica Persona, prosecutes, because He has lost a Subject; and the Society a Member, supposed to be useful. And in His Enquiries after the Evidence, the Civil Magistrate does not concern Himself to go any farther, than is necessary to prove that this was the Action of fuch a Man. If it was; that is, if it was intended; He gives Judgment against Him: If it appears that it was only an Event, proceeding from an Outward Action, but no Part of the Action it felf; He acquire the Person Accused. As far as the Action is confider'd under the Notion of Immorality, or of a Transgression of the Law of God, He leaves it to God: and amongst Us particularly, the Solemn Sentence of Temporal Punishment is concluded with Those Words, And the Lord bave Mercy upon your Souls: which feems to leave the Real Immorality and Sin of the Action, with respect to God's Law, to Almighty God himself. But whatever Forms of Ex. pression may have come into the Trials of Criminals in particular Countries, borrowed from the Several Religions profels'd in them : We are speaking now of the Office of Civil Magistrates, as such; which, as to the Essentials of it, is the fame All the World over.

But amongst All our Differences, I am glad to find one Thing in which We agree, p. 38. That there is no Outward Practice of Virtue, (that is, Virtue properly so call'd,) independent of Inward Motives and Principles. I am so far from contradicting this, that I make it the very Foundation of what I have maintain'd; and of that, in which He seems to differ so much from Me. We are often, in Our Discourses, forc'd to speak of the Outward Practice of Virtue; or of an Action as a Good Action; in a Common and Unavoidable Way of Expression: meaning Those Actions which are Outwardly the same with Good Actions: and that Practice, which would be Virtue, were it upon a True and Noble Principle. And in this Common Way of Speaking, we call such Actions Good Actions, and by the Name of Virtue; just as We call by the Name of Religion, what goes untler that Name in the World: tho' it may hap.

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pen to be void of every thing necessary to make it Religion. All the Best Wirters have found themselves obliged to speak thus; and, amongst Them, He himself, who has descended to cavil at this, in Me. But indeed, in My Sermon, I speak of Virtue, folely as practis'd under the Influence of the Highest Principle of All, Faith in God; and asit is made Religion, properly speaking, amongst Christians, only by that; and therefore, out of the Reach of All Temporal Sanctions, as Religion. And when this Worthy Peron has diffinguish'd between the Intention or Will requifite to All Actions, as such; and the Principle by which the Agent conducts Himself; He will, I hope, see that, when I say the Magistrate, as such, concerns Himself with Outward Ations only as They affect Humane Society, I exclude the Principles of the Agent only, and not the Intention, or Will, effential to the Action.

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It appears from what I have faid, 1. That I do not devest the Civil Magistrate's Laws, of Any Tendency or Aptitude the End intended by Them. 2. That I suppose Them to encourage the same Outward Actions, which are commanded by the Laws of God upon an higher Principle: and to discourage the contrary. 3. That therefore, I suppose and contend that the Civil Magistrate is to do every hing in His Power, and belonging to His Office, for the encouraging Morelity, and discouraging the contrary. 4. That I confider His Subjects as Reasonable Creatures; but in confin'd Sense: as Reasonable Creatures, affociated for heir Mutual Support in their Civil Concerns: and therefore, o not develt His Laws of Reason; but suppose Them founded upon it, as it relates to the Civil Concerns of Humane Life. 5. I never maintain'd, or once thought, as He re-presents Me, p. 39. that the Effect of an Outward Action was the only Confideration before the Magistrate, in the Dispensing Rewards and Punishments.' But what I have aid is of the Outward Action it felf, which is as entirely diferent from the Effect of the Action, as an Action and an Agent re, from a Passion and a Patient. 6. It is not the Doctrine My Sermon, as He here represents it, that 'no Temporal Rewards or Punishments, ought to attend upon Religion confider'd as Virtue and Charity.' [I suppose the Word Punishments came in here, by Mistake.] But my

Doffrine was, that No Temporal Rewards CAN attend upon Virtue and Charity, confider'd as Religion: which are Two very different Points. And this Doctrine was couch'd in the following Argument. If Religion amongst Christians, be Virtue and Charity practis'd by Inward Faith relating to a Future State; then, to propose the Rewards of This World to Religion as such, is contrary to its True Interest. Reason is plain ; Because You will either propose a Reward for something which is not Religion: or, for an Out ward Practice which You cannot judge to be Religion, not knowing the Principle within; and will too probably en courage Hypocrify instead of Religion, by promulgating Rewards for fuch and fuch Professions, or Outward Practices, beg Leave again to add here, that the Chufing a Servant, of a Minister into a Post of Great Consequence, upon the bel Judgment which can be made of His being influenc'd by higher Principles than Those of this World; does no come under the Notion of Rewarding Men in this World for their Belief of Another; or of proclaiming beforehand that Such shall be rewarded: But of chusing a Man, the most likely to execute His Trus, and perform His Duty which is quite another Consideration. 7. What I maintain is, I think, explain'd, if not demonstrated, by This that if, (for Argument take,) We suppose Man to be a Being uncapable of Religion, properly fo call'd; or o Knowing any Law of God, as fuch: yet the Office of a G wil Magistrate would be reasonable; and founded upon the Necessities of Mankind; the same Outward Actions would have the same Effect upon the Civil Concerns of Human Life; and the Civil Magistrate the same Original Right guard Society against the Enemies and Disturbers of Which shews that, as to the Essentials of it, the Office would be the fame, whether there were any fuch thing, either Morality, to be judg'd of by its Conformity to the Law of Gol or as Religion, founded upon a Belief of a Future State: not. There remains One Question under this Head, upo which this Worthy Person lays a great Strels, in these Word I put it to You, to confider whether the Magistrate ough to reward an Action, which He knows to proceed from Envy, Malice, Luft, or any other Inordinate Affection because it happens to serve some good Purpose of the

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Publick? Chuse which you will, [that is, Answer either that He dught, or ought not,] 'the One is inconsistent with Your Doctrine; the Other with the Sense and

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t. The breaking into the System of the Moral Laws in this manner, to serve a present Purpose, is not for the Pubit Good; but in the Issue tends to diminish and impair it. 2. Ations proceeding from an Inordinate Affection are, in multitudes of Inflances, as truly against the Public Good, as They are Immoralities. 3. That the Magistrate therefore, ought not to reward Any fuch Action, upon Supposition of a Prelent Purpose serv'd; because the serving a Present Purpose is not the Public Good; but the serving the Purposes of Society; na lasting and constant manner. 4. If it could be supposed that these Vices did that; it would immediately folow that He, whose Office it was to promote the Public Good, ought to reward Them. 5. But it is otherwise, in the Nature of things. Those same Outward Actions, which are fransgressions of the Law of God, are likewise, in the main, destructive to Humane Society. Therefore, He ought not orewardany one of them, upon the Supposition of a present particular Advantage to the Public. 6. If the midaken Politics of States and Princes have given another Solution of his; and practice according to it, in the Case of Betrayers f Secrets, Breakers of their Truft, and the like; I am no nore concern'd in this Difficulty, than this Worthy Person, ith whom I hope I here agree. It is, I think, founded riginally upon a Wrong Bortom: and it is in its Tendeny hurtful to Society; and, being made use of by Enemies, a both Sides, It is acknowledged to be, in its Effects, burtul to Themselves, by All who make use of it to hurt Others. But,

7. His Inference from hence is, that 'if the Magistrate ought not to reward such Actions, the Consequence is, that 'tis His proper Business, and should be His Care, to encourage Real Virtue: and that then, He hopes, the Laws of Christ may come under His Protection.' This teing intended against My Doctrine, I answer, 1. That the Natural Consequence from thence is Nothing more than his, that it is the Magistrate's proper Business to encourage the same Oneward Actions, which are Real Virtue when

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practis'd upon a Noble Principle; and Religion, when practis'd upon the Belief of a Future State. 2. That He himself has taught Us how the Magistrate does this, generally speaking, viz. only by punishing the Outward Actions contrary to Them. 3. I have shewn that He concerns Himself with the Outward Actions only; and in what Sense. 4. That He can be obliged to nothing beyond His Power, and out of His Province: and that All He can do, towards the Encouragement of Real Virtue, is to encourage the Outward Practice, so call'd; and to discourage

the Outward Practice, contrary to it.

5. And laftly, In answer to His Argument drawn from the World's having been once destroy'd for Impiety, to the Duty of the Magistrate, I desire it may be consider'd that God's Juegments are equally Arguments to Private Persons, as well as to Others: and that the Concern of the Civil Magistrate in this Affair, is to do His own Duty conscientiously, in order to discourage All those Outward Practices, Injurious to Society, which are the same with Those which are founded upon Implety; from whatever Root They proceed. If this be All that He can do to wards it, then, this is All that can be implied in Hi Office, or expected of Him. But this Argument does not prove, or tend to prove, that More is required of Him as a Civil Magistrate, than the Due Execution of His Office, whatever it be. True Piety is doubtlets of high Benefit to Society, as it engages All Men to do those Outward Actions, which are Beneficial to it. But the Civil Magistrate has it not, either in His Office, as such, or in his Power, to promote True Piety, by Temporal Sanctions : because it ceases toobe True Piety, in the Sense of the Christian Religion, if it be procured by Worldly Motives. If God Himfelf has threaten'd Temporal Judgments, the being moved by Thefe, as They come from God, is still an Act of Fait in Him; and no fuch worldly Inducement, as God diff approves of. But to be mov'd to Piety, (supposing i possible,) by Worldly Motives propos'd by the Magistrate can render no Man acceptable to God; because He him felf is-left out of the Supposition. For My own Part I cannot but think it impossible: Because it is the very Effence of True Piety to be built upon a Real, Untorced Faith in God, and a Future State: and This, on the contrary contrary, supposes it built upon Man, and the Terrors or Allurements of this World; that is, It supposes it to be Piety, and not Piety, at the same Time. In short, The Argument from God's Temporal Judgments is of no Concern to the Magistrate, as such; but to engage Him to do His Duty; to do whatever He can, and not more than He can, or more than belongs to His Office, for the Maintenance of Piety, and the Honour of God. But it is an Argument to Every Member of Society equally, to affright Every One of them from Wickedcess and Vice.

I will only add, in answer to what this Worthy Person

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1. That the Civil Magistrate is subject to the Rules of Reason and Morality, in making Laws for the Public Good, in such Sense that He ought not, in Any of His Social Laws, to command Any Outward Practice, but what is agreeable to Those Laws; or to forbid Any which Those Laws command. 2. That the Rules of Reason and Morality, (which are the Laws of God) are superior to the Confiderations of Public Good, fince Public Good is subject to be regulated by Them: That this I say, which He alledges, is true, if He means by it that the Laws, relating to the Public Good, cannot of right require or enjoyn any External Action disagreeable to the Law of Reason or Morality. But, 3. I do not see his Consequence, that therefore, the Laws of Society must take in more than Mere External Actions, or Behaviour. For Instance, The Humane Law against Murther, or the Law declaring the Punishment of it, and requiring an Abstinence from it, is govern'd by the Laws of God and Reason; as It requires a Behaviour which They require. But the Trial before the Magistrate, relating to this Crime, is only about the External Action will'd and intended to as to make it an Action; not about the Motives and Principles, which gave Being to that Will and Intention. And the Punishment is so far from relating to the Principles, that it is not so much as annex'd to the Intention or Design it self, tho' never so plain, if it has not proceeded to Action. And thus I have shewn Him, a Law requiring only External Behaviour, forbidding and punishing only the External Action, properly so call'd, without any regard to Inward Monives.

And I argue thus. If This be a Law for Public Good; then I have not injur'd either Truth or Justice, if I have devested the Magistrate's Laws of Moral Restitude, in that Sense only, in which They themselves never pretended to it.

SECT. XVI.

Some Farther Confiderations relating to the Magiltrate's Office.

HIS being a very Important Subject, I think it useful, before I leave it, to observe that it seems a Fundamental Mistake to suppose, with respect to the Office of the Civil Magistrate, that 'in Governing Men, The Laws of Reason, are in such Sense the Rule,' that whatever is the Dictate of the Laws of Reason, is the Object of His Care, confider'd as a Civil Mugistrate: Of in other Words, that the 'Magistrate is to be confider's as ruling over Reasonable Creatures; and that His proper Business is to see that Obedience be paid to the Dictares of the Law of Reason, with respect to God as well as Men.' Ans. to a Letter, p. 5. And One flrong Reason is, because this is absolutely out of His Power. My Opinion I confess, is, that Men, as Subjetts, are to be confider'd, not under the Notion of Reasonable Creatures, it the large Sense of that Word; but of Reasonable Creatum entred into Society, for the better Enjoyment of their Chi Happiness; for the Security of Themselves from Mutual Injuries, and Disturbances in their Civil Concerns. End of the Appointment of the Civil Magistrate, was the Civil Interest only of Men, consider'd as associated: neither do there appear any Footsteps in History, either Sacred of Profane, of the Original of the Office of the Civil Ma gistrate, as to its Essentials, (which are the same in A Countries,) for any Other Purpose, but to guard again Outward Actions prejudicial to Humane Society; and to en courage the contrary. He was first, either the Leader of particular Number of Men affociated against Thol whom They efteem'd to be their Enemies; or the Judg in their private Controversies and Quarrels about Property

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and Fuffice: but not, as I ever heard of, appointed for the Worlding of God; or the Promoting of that Faith, without which there is No Religion. He might affume to Himself the Prerogative of God afterwards: but We are now speaking of His Office, as a Civil Magistrate; and of the End for which it was at first appointed. And therefore, I think, that Men, as Civil Governours and Subjects, are to be confider'd as Reasonable Creatures, Associated for the Purposes of Civil Life, and their Civil Interests; and not as Rensonable Creatures in a large Extent : which will carry the Magistrate's Office, in Fact, to Every thing which He himself thinks for the Honour of God in Religion, so rall'd; and extend His Care, as a Civil Magfirate, to Numberless Points, so foreign to the End of His Office; that He may as well be call'd by Any other Name in the World, as by that of CIVIL Magistrate. This may contradict the Settled Opinions of many Men : but One Thing I will prefume to fay for it, that Religion, True Religion, properly to call'd, will never fuffer by a Practice agreeable to these Principles; but will always fuffer for want of it.

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This I now mention particularly with a View to what the Reverend Dr. Sherlock alledges, as the Ground-Work of what He maintains, relating to the Office of the Civil Magistrate. In his Answer to a Letter, p. 5. He lays it down hat the 'Civil Sanction of a Law is defign'd, not to persuade Men of the Principles, whereof They are already perfuaded; but to deter them from acting against the Law, which They are under, in Virtue of the Reaion and Understanding given them by God.' I confess, the very next Page, He teaches that the Business of the dumane Law is, to declare the Original Law for the better Instruction of the People; as well as to afcertain the Punishment of Transgression, &c.' So that here it first supposed that the People need no Instruction, but are lready perfuaded of those Principles of Duty, which are the aws of Reason: and then presently it is supposed that they do need it. This Account of the End of Civil Sanins, according to which Men are supposed to be already erfuaded of Good Principles, by Reason and Understand roperty ig, is afterwards explain'd by declaring it to be the Bu-

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finess of the Magistrate, to 'make Men do what the Light' of their own Minds teach Them they ought to do; and those Things, in which the Reason of Men will not permit them to differ.' Considerations, p. 75. I must observe again that, notwithstanding this general Account, He often declares that Irreligious Principles, and Blasphemy, (of which there are as Various Species, as there are Different Religions in the World,) are to be punish'd by Temporal Punishments. Now Irreligious Principles suppose the Man, in whom They are, not persuaded of Those Good Principles, which are the Result of True Reason, and Understanding; and they are Points in which 'His Reason permits Him to differ from Others.'

According to this General Account therefore, of the Magistrate's Office; one would have thought These to be Matters not cognizable by the Magistrate: and No Persons indeed, the Objects of His Threatnings, or Punishments, but such as can be prov'd to hold those Good Principles, and to be Sinners against Their Own Consciences; or to be such as are not 'permitted by Their own Reason, to differ from 'their Fellow-Creatures.' But I am sensible how easy it is to forget, and contradict, the Main Principles laid down, in a warm Pursuit of Another Part of the Cause. It was not My present Design to take Notice of these Seeming Contradictions: but to propose it to be consider'd that the True End of the Civil Magistrate's Office, is very different

from this General Account of it.

He is a Terror to Evil-Doers, and a Praise to them that well; let their Actions proceed from Principles, or from the Want of Principles. He is the Guardian and Defender of the Society, against Those who are acting as Enemies against; whether They themselves are persuaded of Any Original Law of Reason, or not. He is the Punisher or Avenge of All Practices destructive to Society; whether They proceed from an avowed Impiety, or a mistaken Piety. He does not concern Himself with the Principles within; no whether the Criminal's Reason permitted Him to differ about the Original Law or no: but punishes Him for His Outward Action. The Civil Sanction of a Law is not design'd to make Men do, what They themselves own and acknow ledge They ought to do: But to guard the Society a gainst

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gainst them; and to terrify Them from any Destructive Practices, whether They themselves think them right, or wrong. And if All the Murtherers, and Robbers, in the World, should think their Practices not only Lawful, but their Duty; as many Rebels and Traytors do: it would not be at all the less the Magistrate's Right and Duty, to sentence Them to due Punishment; as He does the Rebels and Traytors. He does not trouble Himself in His Enquiries, with Their Principles, or Their Consciences. Business and Duty is to guard the Society, as such, from All Enemies; whether They are Enemies by fuch an Honest and Conscientious Adherence to their Real Principles, as God himself may be supposed even to approve, as He is the Judge of their Spiritual and Eternal Condition; or by the vilest and wickedest Contradiction to their own Principles. Nor does He punish rightfully Any Man, confidered as acting either with, or against, His own Conscience; but as Acting against the Good of that Society, of which He is the Guardian: and leaves the Other Part to be answer'd for, before God. In a Word, it is so far from being true, that the Peculiar Business of the Magistrate is to make Men do what They themselves acknowledge, They ought to do ; that the Great End of His Office is to guard against Those, who never concern Themselves with what They ought, or ought not to do; against Those who have No Principle in Them, to govern their Actions, higher than the Fear of Worldly Punishment: and the Original End of its Institution was, that They who were sensible of their Duty, and had a mind to live as Persons sensible of it, might be protected from the Infults and Injuries, of All Others; who were, by His Office, to be terrified from Thole Practices, for which They had no Other Motive lufficient to keep them.

SECT. XVII.

Of Dr. Sherlock's perfect Agreement, in Those Points particularly, in which He most of all appears to differ from Me.

Know not how it is come to pass, that the Reverend Dr. Sherlock has enter'd into so large a Field of Difference L 2

and Debate with Me, upon this Part of the Subject and that, which is most wonderful, in a feeming Defence of His former Principles in a Sermon, which was objected to Him as maintaining the Same Principles with Mine; and which He has been to far from giving up, or from treating as a Compasure fram'd upon a Scheme of which He now sees the Error, that He has endeavoured to vindicate it, as not at all differing from His present Sentiments. Had He retracted it; or in the least hinted that He had convinced Himfelf, it was indefentible; I should not now mention it: because I think, We all write and preach, or ought to do fo, not to stop our selves from growing wifer; but to further and promote it. This railes My Wonder, upon this Head particularly: to fee how much Pains He has taken, and how much Zeal He has shewn against M Principles; and then, to look upon His Many Sentences in his Sermon, November 5. Which are so express, that one would think They had been pen'd on Purpose, to shew His perfect Agreement with Me, at least in this Part of the Debate. 'That the Civil Magistrate is to regard the Outward Actions of Men only as They affect Publick Good. That in Criminal Cases, The Magistrate is not at all concern'd to enquire after the Principles or Motives of Men's Actions.' These are Positions, which H with a great deal of Zeal opposes, as Mine, for many Pages, in what He has latley been led to write upon Occasion of the Sermon before-mention'd; and by endeavouring to guard That against the terrible Imputation of being thought to carry in it Principles agreeable to Mine.

Now let us fee the Words of His own Sermon, relating to this very Point. After having spoken of the Spiritual Office of the Ministers of Christ's Kingdom, properly so call'd, He goes on thus, p. 10. 'But the Civil Magistrate has a Temporal Power; and the Peace and Order of this World are His Care and Concern. 'Tis His PROPER But siness to consider the ACTIONS of Men, with Regard to Public Peace and Order; without respecting from what INTERNAL PRINCIPLE the flow. If the ACTIONS of Men are such, as tend to disturb the Peace, or to destroy the Frame, of the Grand over which He presides; whether they proceed

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from CONSCIENCE, or not, He's not bound to confider: Nor indeed CAN He; but 'tis His Dury to punish and restrain them. Whenever Men's Religion, or Conscience come to shew Themselves in PRACTICE, they fall under the Cognizance of the Civil Power.' The same He saith of Principles profess'd, destructive of the Civil Government: such as Those of Papists in England, in

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Again, p, 12. In Matters purely of a Religious Nature. the State has no Right to impose Penal Laws.' But, He adds, when Mens Passions mix themselves; and where there are Convulsions wrought from hence; there the Magiftrate has a Right to interpole. And Wby? Because there is something External appearing, which is hurtful to the State; which External Evil the Magistrate guards against, under the Notion of a Practice hurtful to the State, and not under that of a Mistake in Religion, from which it proceeds, For, p. 13. He faith, ' When a Magistrate calls a Man to an Account for His A CTIONS, I cannot fee that it is fo much as His Duty to enquire, whether the Man took what He did to be a Part of His Religion, or whether He followed the Dictates of His Conscience, or no. But this is not all. For He there goes on. the Civil Magistrate have to do with fuch Questions? Or How can He arrive at any Evidence concerning the Truth of these Matters'? His Next Words are these, The Nature of the ACTION lies properly before Him, confider in it felf, and in its Confequences: and if it tend to Mischief, to breed Disturbance in the State, He has a Right to punish it, WITHOUT considering whether it be a Religious Action or not.' His Words, in the next Paragraph but one, are very remarkable, p. 13. 'The Magistrate has nothing to do with Confcience: And therefore, on One hand He has no Right to bring Conscience to His Bar, to punish the Errors, or Mistakes, of it; or to censure EVENTHE AC-TIONS which proceed from it, unless they AFFECT that which is His immediate Care, the PUBLIC GOOD or the Private Peace and Property of His Subects': [which, in My Senfe, is Part of the Public Good.] 'And on the Other Hand, No One elfe can bring Conscience

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before Him, or, by the Pleas of it, superfede his Authority in any Case PROPER for His Cognizance. For the Magistrate might well say, The ACTION is such, as I am concern'd to enquire into, Conscience I have nothing to do with, it does not lie before me, and therefore, I shall not attend to its Pretences. Nor indeed is it possible that He should, fince 'tis in Every Man's Power in All Cases to plead Conscience'. - The Next Sentence is likewise very remarkable. 'A Man under a CRIM I-NAL Accusation, might as well refer Himself to what was done in the Mogul's Country, as to what pais'd at that time in His own Unfearchable Heart, and the Magistrate might with much more Reason admit the Evidence in One Case, than in the Other, where there is no Poffibility of knowing the Truth'. He fumms up his Doctrine in a few Words, p. 15. 'The Civil Magistrate is of THIS WORLD: and the Affairs of it are His 'PROPER CARE'. [I hope, Religion, as fuch, is not One of the Affairs of this World, or excluded out of the Number of Those things, which the Spiritual Ministers of Christ are properly to take care of.] But ' when Men build upon Religion, 'DOCTRINES (that is, openly profes'd) or PRACTICES, destructive of CIVIL GOVERNMENT, They must answer to God for perverting Religion, and to the Magistrate for disturb-' ing the Public'. The Concern which Religion, or Inward Principles, have in their Behaviour, is here left to The Magistrate has nothing to do with it. They are to answer to Him, ONLY for OUTWARD ACTIONS, affecting the Public.

I am very forry that Any Part of My Conduct has been the Unhappy Occasion of it. But, I believe, there never was an Instance yet, like to this, amongst All the Controversies, We are acquainted with: an Instance of a Person, not acquiescing silently in Other Mens Censure of Certain Doctrines, but Himself acting a Zealous Part in it; not only censuring them with Others, but Himself appearing as a Writer, in a particular manner, to declare His own Sentiments and His own Arguments against them; and all the while censuring His own Doctrines; and arguing against His own Express Sentiments, never yet disavowed by Him, as He

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had formerly maintain'd them; but in Appearance defended. I must therefore here, beg Leave to add some Obfervations for my own Advantage and Use. As, I. If ' the Magistrate has nothing to do with Conscience, as Conscience; then, He has Nothing to do with Religion, as Religion. 2. If Men must answer to God, and not to the Magistrate, as to that Part which Religion has in their Practices; then the Magistrate has no Right to concern Himself with it. 3. If the Account given here, be true, that the Magistrate is not concern'd even in the Attions of Men, unless they affect the Publick; which are His Words: then, Outward Actions, as They affect the Publick only, are the Matter of Humane Laws', against which He has lately written many Pages. 4. If the debarring the Magistrate from enquiring into the Principles of Action, and confining Him to the Outward Action only, ' devests the Civil Magifrate and His Laws of All Moral Rectitude'; as He contends for many Pages, in His Considerations; then, He himfelf has done it effectually. 5. If the Actions of Men, without confidering the Internal Principle from which They proceed, are the Points which lie before the Magistrate; then, neither Religion as Religion, nor Virtue as Virtue, are His proper Concern; but the Outward Action only, and this as affecting the Public: Then, the Civil Magistrate, as such, does not punish Vice, as Sin against the Moral Law of God: Then, He cannot reward Religion, as Religion, because He cannot, and is not concern'd, by Virtue of His Office, to judge of Internal Principles. Without the Knowledge of Thefe, He cannot be a Judge, of Religion: and with These He has as little to do, as He has with what has pass'd in the Great Mogul's Country. 6. If He be not bound to confider whether The Actions of Men proceed really from Conscience, or not; but their Actions only; If ' it matters not, (as it is express'd, Ser. p. 12.) how WELL or how ILL a Man's 'Conscience is informed;' then, it is not only the Pretenles of Conscience which are here excluded, but All Obligati-Nvion to confider Conscience and Principles, even supposed to 7. If the Magistrate C A N NOT, as He affirms, be Real. hile consider whether these Actions proceed from Conscience. own or not: Or, if in others of His Words, He ' cannot arrive He at Any Evidence concerning the Truth of that: then, I.

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Thope that Our Saviour's Words, and St. James's, do not affirm that He can, or that He ought. 2. I suppose also, that if this be so, the Forms of Our Indiaments are no Argument that the Magistrate cites Evidence to prove that the Criminal 'was instigated by the Devil;' or that He concerns Himself, of Right, with Principles, and Motives. And I would hope from hence likewise, that it is not always worthy of Ridicule, in His Oppnion particularly, to argue against doing, even what is impossible to be done; since He himself has here endeavour'd to shew that the Magistrate has no Right to do a thing, which He presently declares, He cannot do.

8. If it be not the Bufiness of the Magistrate to enquire whether the Man followed the Dictates of His Consciences or not: then, His Concern is not for Virtue, as the Duty of Reasonable Creatures; or against Vice, under the Notion of Sin, or a Transgreffion of God's Law, or a Dishonour to Him; but all relates to Outward Actions affecting Public Good. And then likewife, it is plain that HisProper Office, is not to make Men do, or to punish Them for not doing what They themselves acknowledge to be their Duty; but to guard against All Astions destructive to the Public, whether done with, or against, their Consciences: that His Concern is not confined to Points, in which the Reason of Mankind permit them not to differ; nor Himself at all obliged to consider whether Their Reason suffers them to differ from Others, or not, in moving them to The Actions: which Actions alone lie berore Him.

Let All the World therefore, now judge, Whether Thefe be the Principles of a Person, who is contending, with all His Might, that it is the Magistrate's Great Business, and the very End of His Office, to concern Himself with Religion, as Religion; and arguing for a Right in Him to add Temporal Sanctions to Christ's Laws, as such: or, whether My Lot be not very Unfortunate, to have My Doctrine in a particular manner attack'd by Him, from whose positive and repeated Declarations, I might have hoped at least for some Shelter for it, if not for some Support and Desense. And, after having seen so great and vast a Remove and Change already, should I be convinced by His Arguments, to yield now, as far as He himself at present contends I ought to do it;

What Points will Next be brought into the Office of the Civil Magistrate, Who can tell? Or, Who can affure Me that Some Other Principles shall not be found out, upon this Subject, which shall still make Me, in His Opinion, worthy of Censure, and of the severest Treatment?

SECT. XVIII.

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The Particular Paffage, cited by Dr. Sherlock, out of His own Sermon, in order to show Our Disagreement, consider'd: and proo'd to show Our Perfect Agreement, more than All Others.

DY what has been now faid, the World will be eafily led) to The true Meaning of that Raffage in Dr. Sherlock's Sermon, which is so often His Refuge, upon occasion of these pressing Difficulties. Particularly, in His Considerations, p. Did I not, fays Me, expresly says, in the Sermon it felf, (and not afterwards when I found Occasion for it,) That it ought to be remember'd that the Arguments from the Nature of Religion, and of Christ's Spiritual Kingdom, against the Use of Temporal Punishments, are conclusive only as to the Ministers of that Kingdom, and cannot extend to the Civil Magistrate? I find, My Lord. You are resolved not to remember this; and therefore, You charge me with extending the Arguments to the Civil Magistrate, which I had expresly said, Ought not to be so extended.' And upon this, I am treated with very severe Reflections For which I THEN gave Him no other Occasion, but by shewing, Not that He himself exprestly held that Consequence; (for then, there would have been no need of the Syllogism which I made use of, in this Case, por of Any thing besides His own Words;) but that it was truly a Conclusion from His Principles: a Way of Arguing which He justifies both by Reason, and His own Example, against My-self. But lest I should be thus reated again, I will beg Leave to fhew Him, and the World, that I am fo far from being refolv'd not to rememer it, that I am resolv'd not to forget it. And I shall NOW go much farther; and thew that this Declaration in the Sermon was not INTENDED by Him, in Any luch

such Sense, as He now would have the World understand it in; or as can afford Him any Refuge in His Difficulties; and this, at the hazard of being thought guilty of the Great Presumption of Understanding His Meaning in that Passage, better than He himself now appears to do.

I acknowledge that, in the Sermon, p. 9. He exprest fays, that 'it ought to be remember'd that the Arguments from the Nature of Religion, and of Christ's Spiritual Kingdom, against the Use of Temporal Punishments, are conclusive only as to the Ministers of that Kingdom, and cannot extend to the Civil Magifirate.' From whence, as We pass, I beg Leave to ar-Eeither the Civil Magistrate is One of the Ministers of Christ's Spiritual Kingdom: or He is not. If He be a Minister of Christ's Kingdom; then these very Arguments, according to Dr. Sherlock himself, are conclusive against His Using Any Temporal Punishments, with respect to Christ's Kingdom, or in order to promote the Ends of it: because He allows them to be conclusive against All the Ministers of that Kingdom. If He, confider'd as a Civil Magistrate, be not a Minister of Christ's Spiritual Kingdom: then, as a Civil Magistrate, I would beg to know, What Concern He can have in it; I mean, what Right to bring Temporal Sanctions into it. To return,

The Debate is about the Civil Magistrate's adding Temporal Sanctions to the Laws of Christ; about His concerning Himself with Religion, as Religion; with Inward Principles and Motives, and not only with Outward Actions. He alledges that He never taught what I have taught; or what has been laid to His Charge: but that He expresly declared that the Arguments from the Nature of Religion, &c. He would now therefore, lead Us to think that when he affirm'd 'Temporal Punishments not to be proper to enforce Laws of Edicts or Christ's Kingdom, He meant that Temporal Punishments are proper to enforce the Laws of Christ's Kingdom, in the Hands of Some, tho' not in This I will believe to have been the Hands of Others. His Design, when He shews how a thing, improper to in force the Laws of Christ, can be made proper for the same Purpose, for which it is improper, I was arguing from this particular Declaration of His; not that Temporal Punish ments

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ments were not proper for Spiritual Officers to make use of; but that They were not proper for this Use; viz. for the inforcing of the Laws of Christ's Kingdom. The Propriety of them for that Use is what He denies in that Sentence, or Part of a Sentence, to which I refer'd: Not the Propriety of them, with relation to the Spiritual Character of some Officers; but with relation to the Spiritual Nature of Christ's Kingdom; which I presume remains the same, whether We speak of the Magistrate, or the Teachers and

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This Worthy Person, We see, would now persuade Us that He added that Caution in His Sermon, to shew that He did not exclude the Magistrate, &c. I, on the contrary, prelume to lay, that He meant by that Caution only to guard against the Error of some very weak Persons; and that He intended not by it to affert Any Right to the Magistrate, to Use Temporal Punishments in Christ's Kingdom; (which is the only Point in Debate between Us,) but in the Magistrate's own Kingdom; that He meant no more, but that Arguments taken from the Nature of Religion and of Christ's Kingdom, did not conclude against the Civil Magistrate's Use of Temporal Punishments, in His Own Kingdom; and in the Affairs of Humane Society: or that those Arguments did not exempt Profes'd Christians from His Temporal Punishment of Their Actions, destructive or hurtful to Humane Society.

This I am perhaps, more willing to see at this Time, than He is. But it is plain to every Eye, from his own Explication of His own Meaning, in that very Sermon: I have just now produced several Passages out of it, which all follow this famous Sentence; and follow it, in order to explain what that Right is, which He there afferts to the Civil Magistrate. In the very next Sentence to This, which He unfortunately defires should be remember'd, He gives this Reason for what He had said in it; viz. why Temporal Punishments are proper for the Magistrate to make use of; and not proper for the Ministers of Christ's Kingdom; because These are Ministers of a Kingdom purely Spiritual; and consider Mens Actions with respect to the Consequence of them in A NOTHER World, that is, Christ's Kingdom is of a Spiritual Nature; and there-

fore

fore admits not of Temporal Punishments: which Argo ment excludes equally All Use of Them in That Kingdom, whether by the Magistrate, or by Any Other. He then adds, 'BUT the Civil Magistrate has a Temporal Power, and the Peace and Order of THIS World are his Care and Concern: 'Tis His proper Bufiness to confider the ACTIONS of Men, with regard to 'Public Peace and Order, WITHOUT respecting from what Internal PRINCIPLE They flow So that 'tis evident that His Argument was taken from hence, that the Kingdom of the Magistrate is of quite a different Nature, from the Kingdom of Christ; that the Minifters of Christ's Kingdom consider Mens Actions as Religion but that the Magistrate confiders them, not as Religion, but only as affecting the Public; and fo, that Religion; and In ternal Principles, are quite out of His Province. From whence particularly, it appears as plainly as His own Words can make it, that He intended absolutely to den Any Right in the Magistrate, to add Temporal Sanctions to Religion, as such; or to concern Himself at all with it and that the very Argument He makes wie of, to prove that Others are, and that the Magistrate is not, debar'd the Use of Temporal Punishments, is this, that Others have to do with Religion, as Religion, which disdains and refuls fuch Sanctions, but that the Magistrate has not to do with Religion; and is not at all concern'd in it; but with the Public Good only: and therefore, has a Right to make Use of Temporal Punishments. How surprizing therefore, is it to fee this Worthy Person having recourse to this famous Passage of His own, to prove that He had heretofore exprefly put in a Caution, and in plain Words allow'd the Magistrate to make Use of Temporal Punishments in Religion, or in Christ's Kingdom; (for which Purpole only, the De bate unhappily led Him to cite this Passage;) when it ap pears to the Eye-fight of the World, even as He himlest explain'd that Passage, that He afferted to the Magistrate the Use of Temporal Punishments, merely and folely, because He did not, by His Office, concern Himself with Religion; nor had any thing to do with those Internal Prin eiples, which are necessary even to the lowest Degree of Virtue. Nor do I conceive that He can any more alledge

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this Sentence, of All in his whole Sermon, as a Place of Retreat to flee to; unless He will maintain These following, to be good and Consistent Arguments, in the same Mouth. The Ministers of Christ's Kingdom, have No Right to make Use of Temporal Punishments in it; because it is of a Spiritual Nature. But 'the Magistrate may bring Temporal Sanctions into it, tho' it is a Kingdom of a Spiritual Nature. 'The Former consider Men's Actions, as Religion: and therefore may not make Use of Temporal Punishments. 'The Latter may make Use of Temporal Punishments in Religion, because They do not, and cannot, consider Mens Actions, as Religion; or concern Themselves with the Internal Principles of them.' Which in other Words is to say, 'because Their Office does not lead them to concern Themselves with Religion; therefore, They

May, of Right, concern Themselves with it.

But besides this, it has appear'd fully from All the Passages before-cited, that His Design throughout this Part of His Sermon, (in which He was to explain what He meant in that Sentence,) was to shew that (notwithstanding what had been said about the Nature of Religion and Christ's Kingdom) the Civil Magistrate may, and ought, to punish All Outward Actions (and only Outward Actions) of Men, prejudicial to the Public, tho' proceeding from the Consciences of the Agents: And that the Difference He here makes between the Magistrate and the Ministers of Christ's Kingdom, is not this, that the Magistrate may bring Worldly Force, and Worldly Pumishments, into Christ's Kingdom. my more than They may; but that the Magistrate may ule Them in His own Kingdom: not to determine, or contern Himself with, Any Man's Religion, as Religion, but to hinder Any Man's Religion, or Conscience, from being Hurtful to Humane Society, by punishing even those Outsward Practices which may proceed from His Conscience, for bught He knows, if they are such as are prejudicial to the Public, which is His peculiar Care.

I do therefore, as He will see, remember this Sentence, in which He has often taken Refuge: and I promise Him always to remember it. I remember the very Purpose, for which it was said. I remember His own Explication of it in the same Sermon, at a Time when He knew better

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what He meant by it, than He can now; and when He had none of those Prejudices to hinder Him from knowing His own Meaning, which He has at this Time. And I find, upon the whole, that this very Sentence, with All the Circumstances of it, both justifies Me, in what I have fix'd upon Him; and helps to shew the World how Certain and Undoubted it is, that Our Dostrines, relating to this Second Part of the Charge against Me, must stand approved or condemn'd together; and that He has not hitherto stir'd One Step, either in censuring Me for them, or writing in Defense of that Censure; without censuring Himself, and writing against Himself, even in Points which He still keeps and contends for, as His own.

SECT. XIX.

Two Questions relating to the Royal Supremary, consider

Having thus shewn the perfect Agreement, in the Main Foundation of My Doctrine, between this Worth Person, and My-self; I may the better be able to answer to the Satisfaction of Himself, and of Those who think with Him, the Two Questions relating to the Royal Supremas, proposed by Him, in His Considerations, p. 57. which here properly come in, under the Charge of the Committee relating to the Injury done by My Doctrine to the King's Su

premacy.

The first is, Whether the Royal Supremacy does not carry in it a Power of applying, and a Trust obliging to the Application of, the Sanctions of Humane Laws in the Case and on the Account of True Religion? To which I answer, with Himself in perfect Agreement with Me, That there can be No Trust to do Impossibilities and that the Civil Magistrate's Concern is about Outwas Actions. If Outward Actions be True Religion; then this Trust is implied in the Supremacy. If They be not True Religion then it cannot be implied in it: because, in the Execution of it, He can go no farther than Outward Practices; in ever does, as this Worthy Person shews in the Passages in now cited. All that He can do, on the Account of True Religion

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The fecond Question is, Whether Any one ought to be invested with a Power of doing, or may receive a Trust obliging Him to do, what is contrary to the Interest of 'True Religion, or tends to the Destruction of it?' which I answer, That I do not see but that a Man may receive a Truft, or may undertake to execute an Office, in which He is tied up by Methods already agreed upon; and obliged to a Conduct, which the contrary to the Interests of True Religion, in the Sense often explain'd by Me; and truly so, as it tends to make Men Hypocrites; yet does not, in Fact, necessarily destroy it. He seems to Me, to be in much the same Case, with a Person left Trustee by Another, to enstate His Son, in due Time, in the Possession of a Vast Estate: which Trust He may both accept and execute, even tho' He should be certain that the Young Man's Virtue would be utterly ruin'd by fo Great Temptations as this would cast in His way: much more, when He is only an Instrument of administring iomething, which He has no Right of Himself, to alter; and which is, in its tendency only, of hazardous Confequence to Virtue. But, As this All relates, in the End, to Those Acts particularly of the Legislative Authority, which confine the Offices of A Kingdom of this World, by Tests taken from a Kingdom which is not of this World: I am not backward to answer,

3. That I did publickly, many Years ago, declare My Sentiments against the Making such Ast; that I do still, I hope without Offence, and without an unpardonable Crime,) totally disapprove of Them; that I still think them contrary to the Interests of True Religion. Nay, I hink them contrary to the Interest of the Church of England in particular; if, as I think, the Interest of it consists in the Addition of Honest and Sincere Men to Its Communion, and in the givin no Encouragement to Atheistical, and Hyporitical Professors. But since I never affirm'd that This Method did necessarily, and in Fact, destroy All Religion; but only that it was contrary to the Interests of it, As it is contrary to the Maxims upon which Our Blessed Lord sounded His Kingdom; and as the Metives of this World are con-

trary in their Tendency to Those of the Other; I may very consistently maintain it to be lawful for Any One to take upon Him a Trust, and to perform it in the best Manner possible, of executing such Laws as These, which He alomneither made, nor can unmake. I leave to Others the Right of thinking for Themselves. But I hope, it is No Crime, not to approve of Every Law in the Statute-Book; or at least, not to take My Notions of the True Interest of

Religion from Acts of Parliament.

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If the Worthy Person, from whom particularly these Queftions feem to have come, (by what is faid by Dr. Sherlock, Confider. p. 58.) does not think These Answers satisfactory; I can defire no Greater Advantage to the Cause of Truth, than that He, who has both Capacity and Inclination to Thew M Weakness, should himself endeavour to do it. I would willingly fave him any Trouble that I could, fairly and he nourably. But as this is a Most Important Matter, and as He has Abilities for the Work, I had rather provoke Him to lend His helping Hand to point out the Truth, and to shew Us what misleads Us; than that the World should still be in the Dark, in a Point of so great Consequence, And as I can declare to All the World that I have neither Interest, nor Pleasure, to determine Me against His Arguments, to, if They shall appear good and convincing, I will in stead of attempting to weaken them, do my utmost to strengthen and confirm Them. One thing only I may beg, upon this Subject, that, if what I have now faid will not fave Him the trouble of contending with Me, He will not think it sufficient to put Questions to Me, the Difficulty of answering which, He knows to arise solely from Worldly Confiderations: but that He will enter into the Na ture of the thing, antecedent to All Humane Constitutions and shew the World that What I blamed is not contrary to Our Saviour's Maxims; or that, being contrary to His Maxims, it is notwithstanding this, full as agreeable and

useful to the True Interest of His Kingdom, as Those Maxim

of His are, to which it is contrary; or that Christ Himself

made no Difference, as to their Influences upon True Reli

gion, between This World, and That which is to come

between the Motives of This, and Those of a Future State

If He would enter into the Heart of this Debate, I doubt

not, the World would receive Great Benefit from His Labours. And therefore tho', if I fought after Victory, I should be far from desiring this for My own sake; yet, as I sincerely wish that the Truth may be tried, and appear in its full Strength, on which side soever it be; Nothing would be more agreeable than the Accession of His Thoughts and Notions, to so Great and Important a Subject.

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SECT. XX. The Charge relating to the Act of Uniformity, consider'd.

T Have been the more willing to confider Every Particular that can feem material to the Subject I have been now upon, because it is of Great Importance both to Religior and Civil Government, to fix the Bounds of the Magifrate's Office, confider'd as such; and because This, once truly fix'd, will be the Foundation of determining All Points, and refolving All Difficulties, relating to this Part of the present Debate. I have now considerd the full Force of the Objettions of the Committee against My Doctrine, relating to Temporal Sanctions in Religion properly so call'd: and I have carefully examin'd the Reasonings of that Worthy Person, upon the same Subject, who has given the World His Thoughts upon it, besides what are contain'd in the Report it self; because this s the Part of the Charge against Me, which seems, in a peculiar manner His Province. I now return to the Reresentation of the Committee: which goes on p. 12. thus.

The Passages produced under this Head are as destructive of the Legislative Power, as of the Regal Supremacy. But the Acts for Uniformity of Publick Prayer; and the Articles for Stablishing of Consent touching True Religion, (which, in the last of the said Acts, are enjoyned to be subscribed by several Degrees of Persons Ecclesiastical,) being the Main Fence and Security of the Established Church of England, They seem to be singled out by His Lordship to be render'd Odious. The Passage We refer to, is to be found, Page 27, 28, 29. Ser. There are some profess'd Christians, who contend openly for such an Authority as indispensably obliges all around them to M. 2

Unity of Profession: that is, To profess even what they do not. what they cannot, believe to be true. This founds fo grofly, that lead Others, who think They act a glorious Part in opposing such an Leg Enormity, are very willing, for their own fakes, to retain such to t an Authority, as shall oblige Men, whatever They themselves wha think, tho' not to profess what They do not believe, yet to for con bear the Profession and Publication of what They do believe, kt fons them believe it of never so great Importance. Both these Prefeffe tensions are founded upon the mistaken Notion, of the Peace, as obli well as the Authority, of the Kingdom, that is, the Church of their Christ. Which of them is the most insupportable to an Honest as o and a Christian Mind, I am not able to fay: because they both Mer equally found the Authority of the Church of Christ upon the in w Ruins of Sincerity and Common Honesty; and mistake Stubidity Utn and Sleep for Peace: because They would both equally have prewas vented All Reformation, where it has been; and will for even thou prevent it, where it is not already: and, in a Word, because part Both equally devest Tesus Christ of His own Empire, in His the (Kingdom; Set the Obedience of His Subjects loofe from Himfell wha and teach them to profitute their Consciences at the Feet of Others what who have no Right, in such a Manner, to trample upon them! with Instead of answering these Reasons, the Committee chule to proceed thus. If Your Lordships consider by what out to The Authority the Acts of Uniformity were enacted; by The Whom the Articles were made, and by Whom ratify'd and 3. confirm'd; You will discern who They are, that are by faid to devest Fesus Christ of His Empire in His own Kingdom hav and fland charged by His Lordship, in the indecen WI Language of Trampling upon the Consciences of Others. vef To all which I now come to answer. And I. I at Difgu knowledge that the Passages before cited, have the same t wa Influence upon the Legislative Authority, as upon the Royal Profes. Supremacy: because This is determin'd and govern'd by the De Legislative. But how They are Destructive of the Legis don lative Power,' does not appear, even supposing them Co contradict One or Two Acts of Parliament: unless, to con of eir tradict One Act of Parliament be to Destroy the Legislation Worl Power. Much less, is this a Reason for Christians to give thefe or to be guided by, in Cales of lo great Moment to Rel as I in gion. lo I h which

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2. The particular Paffage here produced had not the least original relation to the Power of the State; or the Legislative Authority of Any Kingdom: but refer'd entirely to the Authority of the Church, properly so call'd; or to what Authority Christ had left to it, or to Any Part of it. confider'd as a Church. And there are Two Sorts of Perfons blam'd in it. 1. The Romanists, who contend profeffedly for fuch an Authority in the Church, as indispensably obliges All around them to Unity of Crofession, even against their Consciences. 2. Some amongst Protestants, who contend as openly for such An Authority in the Church, as can oblige Men to be Silent against their Consciences; that is, in Points in which They think it to be their Duty, and to be of the Utmost Importance, to speak their Thoughts. was expresly defign'd against some Notions, which I thought wholly destructive to All fincere Religion; some particular Explications, which interpreted the Authority of the Church, (not of the State,) in this Manner. So that, whatever My Opinion be of these Acts of Parliament; or whatever the Consequence of My Doctrine, in this Passage be, with respect to Them: yet, I was so far from singling Them out to be render'd odious; or from intending to comprehend Them in what I faid; that I did not so much as think of Them.

3. My Lords the Bishops need not be troubled to consider by what Authority Any Acts of Parliament, or Articles, In order to 'discern have been made, or ratified.' Who They are that stand charged here by Me, of devesting Christ, &c.' For I My-self have, without Any Disguise, told the whole World in the Passage it self, whom t was that I was finding Fault with, viz. the Two Sorts of Profes'd Christians, now mention'd. But what I said of Devesting Jesus Christ of His Empire in His own Kingdom; and of teaching His Subjects to proffitute their Consciences at the Feet of Others, &c.' was not spoken of either of These Persons, or of Any Other Persons in the World, but of the Pretensions themselves; the Principles of these Persons, leading to this, in their Consequences. And as I intended No Indecent Language to Any Person upon Earth; o I hope, it is no Crime, nor Offence against Principles, which can neither take nor give Affronts, to charge Them

with their necessary or appearing Consequences. And if these Worthy Persons see their Consequences to reach farther, than I then thought of; even to the Prejudice of the Att of Uniformity, and the Articles of the Church of England: They might, I humbly presume, have done That At, and Those Articles, a greater Piece of Service, than to have left fuch a Charge upon them, without answering Those Reasons I give for what I have advanced. For to lay this Charge expresly against Them, which I never did; and to leave My Reasons standing in their full Force, without shewing the Weakness of them, is much more effectually to 'fingle Them out to be render'd odious,' than Any thing which I have done, or faid.

4. In the same Passage, I do not only affirm what I think; but give My Reasons for it to this Purpose. An Authority in the Church, which is founded upon the

Ruins of Sincerity and Honesty, cannot be Just and Rightful. But an Authority obliging Men, either to Profession, or Silence, AGAINST their own Consciences,

is fuch an Authority. And therefore, cannot be Juff and Rightful.' And again, Whatever would have pre-

vented the Reformation where it is; and will prevent it where it is not; cannot be implied in the Notion of

Church Authority, to be embraced by Any Protestant. the Authority to oblige Men to Profession, or to Silena,

AGAINST their own Consciences, would have prevented in All Protestant Countries, and will still pre-

vent in all Popist Countries, the Reformation from Popery: Therefore, This cannot be justly and rightfully a Part

of Church-Authority.' And again, Whatever Humane Authority (so call'd) devests Christ of 'His Empire; and teaches His Subjects to proftitute their Consciences; and pretends to give Others a Right to trample upon them; connot be an Authority gagreeable to His Will. But an Authority pretending to

oblige Men to Profession, or Silence, AGAINST their own Consciences, is an Authority trampling upon their

Consciences, in the most exact and strict Sense of the Word. Therefore, it cannot be any Part of that Author

rity, which Christ Wills should be assum'd or exercis'd by His Church. And therefore, likewife, I have us'd no

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Indecent Language; nor indeed faid fo much of the Preten-

fion to luch Authority, as it deferves.

But this is not all. For the Question to Christians and Divines particularly, is, Whether these Arguments are good and conclusive; or not. If they be not; that is the fingle Point, which ought to be shewn. If they be; it is of small Importance to Christians and Divines, if they should be found to contradict the Notions, or Laws, of All Humane Authority put together. But I suppose, No Christian can think this a fit Argument, of it self, against Any Doctrine, that it contradicts an Act of Parliament; and there-

fore, it cannot be true.

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5. Having explain'd what I have faid, and what indeed needed no Explication; it will now appear that the Act of Uniformity, and the Thirty Nine Articles of the Church of England, are not, to much as by any remote Confequence, concern'd in this Particular Passage. What is blamed in it, is the Pretention to an Authority to oblige Men either to Profession, or to Silence, even against Their own Consciences. Now the At of Uniformity, (which is to be confider'd, in Its present Condition, together with the Ast of Toleration,) does not oblige Any to Conformity, but Those whose Consciences approve of it. And the Articles of Our Church are only subscribed by Divines, who Themselves profess to do it Ex animo; and to be allowed by their own Consciences, to do this. Nor were Thele Articles ever fo much as confined to Any One particular Determinate Sense; but on the contrary, were by Public Authority, as long ago as the Time of King James the I. declared to admit of Several Senses: which was then found expedient even for the Honour and Use of the Highest and Strictest Churchmen themselves. All the World knows that Archbishop Land, in Points once thought as Fundamental and as Effential or Orthodoxy, in the Church of England, as They are still amongst some Protestants, altered the whole Current of the Receiv'd Dostrine; and accommodated this, so alter'd, to the Words of the Articles, first fram'd upon Another Scheme. And, before His Time. One of the Articles particularly, viz. of the Descent of Christ into Hell, was it self alter'd, on Purpose that it might admit several Different Senses. Let therefore, the Titles of the Articles, or of the AA before-mention'd, be what it

will; it is evident, there is no such Authority pretended to in Either, as to oblige Men either to Profess, or to be Silent

AGAINST their own Consciences.

If the Learned Committee shall think fit to shew that there is such an Authority pretended to, and afferted; then, the Points will be, Which much yield, Reason and the Gospel on One Side; or Humane Worldly Pretensions on the Other: and whether the Attempt to shew this, or the Infinuation of it. be exceedingly for the Honour or Advantage of the Church Establish'd. For My-self, I must presume to declare it as My Judgment, that an Establishment, without this Liberty and Toleration, tho' at first the Establishment of a Method of Worship Government, and Discipline, very good and blameless in it self, yet would procure, and at last end in, just fuch a Peace, Stupidity, and Lethargy, as is not only feen, but felt, in too Many Other Countries. They that will, may call it a Bleffing : and magnify the Indolence, and Eafe, that are enjoyn'd under it. And they may appeal to Spain, to Italy, to Sweden, for Testimonies to it. But Others, who look upon the Issue of Things, and have cast up the Whole of the Account, and have observ'd how effectually it has depopulated Nations, and laid waste flourishing Countries, and destroy'd the very Vitals of Civil Society, have not doubted to esteem, and call, a Devastation by Goths and Vandals, the Greater Blessing of the Two. Nay, This Latter has fometimes prov'd a Bleffing, when it has rous'd up the Spirit of a Dead People; and left behind it Excellent Models of Government. But the Former, the more secure and the more undisturb'd it is; the more Ignominious, and the more disperate is the Condition of Those, who are chain'd and fetter'd in it. It is a Devastation that consumes in Silence, without Mercy and without End. To return,

6. It will appear that the Learned Committee, by condemning what I have here laid down, do in Truth claim an Authority, which is, in Effect, Absolute. For if there be an Authority in Any Christians, obliging Men to Silence, in such Sense that They have no Right to gainsay or contradict whatsoever is once determin'd; even in Points of the greatest Importance, and Points in which Their own Conficiences direct them to speak: then, there is an Absolute Authority; an Authority, to which Men are absolutely and indifferences.

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penfably obliged to Submit, (not their Inward Sentiments indeed, but, which is more inconfiftent and more infincere.) Their Outward Practice, even against their own Inward Sentiments. This is what I disapprov'd of, in That Passage. And this is what They must approve of, and claim, who censure That Paffage. And confequently, however uneasy and difagreeable this may be to Some Persons; I think, this is a farther Demonstration, that They, who will not in Words claim an Absolute Authority, nay, who will often in Words disclaim it, yet, in Fact are willing to keep their Eye fill upon it, and not wholly to lose Sight of so Great a Good; and that the Committee, in this Place, consure the Sermon it self, from which this Passage is quoted, not for denying All Authority; not for denying a Right of refusing to Open Sinners the Holy Communion, which I never thought of, and in which some Persons are exceedingly desirous to have The Whole first Charge Iwallowed up; but for denying an Authority in Any Christians, to which Other Christians are indispensibly obliged to submit themselves; that is, An ABSOLUTE Authority, properly and truly speaking. They may differ from their Brethren of the Committe; and They may do well to declare it. But They have no Right to make the Private Sentiments of Two Persons, to be the Whole Representation; or the Whole of what I must consider in My Defense.

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7. It will appear likewise, that in this very Passage, so much blam'd as prejudicial to the Establish'd Church, and now in the Defence of it, I take the Part of This Church, and am obliged to do so, against These who would seem so much more concern'd for it, than They are willing to believe Me to be. I therefore, must observe that the Pretensions, which I there blame, are such Pretensions to Church-Authority; as if once admitted as Effential to it, will immediately destroy the Whole Right which this Establish'd Church ever had so much as to be. For if the Authority of the Church imply in it an Authority obliging the Inferiors in it, either to a particular Profession; or to Silence: there could not have been any Reformation here in England, because, upon his Supposition, it could not have been rightfully at-The Popish Church must have remain'd in Posselion of its Profound Peace; and the People and Clergy all have emain'd in a solemn Silence at least; let Them have been

never

never so fully persuaded of the Errors of it. But They, who condemn what I have said, must maintain that there is such an Authority, obliging at least to such a SILENCE; that is, to a Silence, as absolutely inconsistent with the very Supposition of A Reformation, as even the Approbation of All the Doctrines of the Romish Church could have been; and consequently, must maintain that there was an Authority in the Church then in being, obliging Christians not to disturb its Peace, by breaking Silence under its Oppressions and Usurpations; and so, that the Church of England had

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To attempt therefore, to enlarge or secure the Interest of the Church of England by Any fuch Principles, as were really the very Principles, which would have kept it from being; and to think that, because we have an Excellent Church now, therefore the same Principles and Methods are lawful and fitting, which were not lawful nor becoming, in the Case of that Church, from which This has separated and reform'd; is totally to overlook the true Nature of Principles; and not to remember that they are always the same; always equally inflexible, and equally good, or equally pernicious: It is to bring a Difgrace upon this Church it felf, by Supposing that it stands in need of being supported by what it fled from; and defended by what it abhorr'd in its Original: It is to forget that Truth neither wants, nor accepts, the Methods of Falsehood; nor can be built up by them; and that the more Excellent any thing is, the less Need it has of Any fuch Defenses, as that which is less Excellent wants; and particularly of any fuch Defenses as were the Sole Guard of its Greatest Adversary, and utterly difliked and condemned by it, as fuch: In a Word, It is making That to be for the Interest of the Church, which would have prevented its very Being; or, in other Words It is Securing the Building by Destroying the Foundation. therefore, leave it here again to the Judgment of All Im partial Persons, whether They, or I, do most consult the Honour and Interest of this Establish'd Church : They, who lup pole it to rely upon an Authority, which it felf abhorr'd and fled from; or I, who suppose it to disclaim it now, much as formerly: They, who make it to build again the Things which it destroy'd; or I, who make it continue to the

froy what it destroy'd at first: They, who look ever at the Top, and add to its Weight and Bulk, Things not suitable to the Model of it, nor proportionable to the Strength of the Foundation; or I, who would willingly take care first, that the Foundation be preserv'd untouch'd, unshaken, and unmolested, on the Rock upon which it is built; and then, that nothing be rais'd up upon its Roof, either for Ornament, or Desense, which either will not sort with the Design and Materials of the Building, or will be too heavy and dangerous for the Foundation it self.

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CHAP. III.

SECT. I.

The Whole Charge, as summ'd up by the Committee at last: and a Particular Passage cited by Them, consider'd,

THE Committee, after the foregoing Passages cited, and their particular Observations upon Every One of Them, conclude with drawing up the General Charge, and endeavouring to prove it by a General Argument, fram'd upon the foregoing Observations. Their Words at full length, are these.

'Your Lordships have now seen, under the First Head, That the Church hath No Governors, No Censures, No Authority, over the Conduct of Men, in Matters of Conscience and Religion. You have seen under the Second Head, That the Temporal Powers are excluded from Any Right to encourage True Religion, and to discou-

rage the contrary.

'But, to do Justice to his Lordship's Scheme, and to set it before you in its full Light, We must observe, that He farther asserts that Christ Himself (the only Power not yet excluded) never doth interpose, in the Direction of His Kingdom here. After observing, p. 13. Serm. That Temporal Law-givers do often interpose to interpret their own Laws, He adds—
'But it is quite otherwise.

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in Religion, or the Kingdom of Christ. He bimself never interposeth, since His first Promulgation of His Law, either to convey Infallibility to such as pretend to handle it over again; or to asfert the true Interpretation of it, amidst the various and contra-distory Opinions of Men about it. To the same Purpose He speaks at p. 15. in a Passage before recited.

The Argument They frame from All this, now fol-

' Since then there are, in the Church, No Governors · left; in the State, none, who may intermeddle in the Affairs of Religion; and fince Jesus Christ Himself never doth interpose: We leave it to Your Grace, and Your Lordships to judge, whether the Church and Kingdom of Christ be not reduced to a Mere State of Anarchy and Confusion, in which Every Man

is left to do what is Right in His own Eyes."

There being a Passage here cited out of My Sermon, which has not been before produced; and cited as something which adds to their present Argument; I cannot but observe, in what manner this Learned Body chuse to represent it; and what it is They must contend for, if They censure that They are pleas'd to lay it upon Me, that laffert, that Christ Himself never doth interpose in the Direction of His Kingdom bere. It had been much more equitable to Me, and easy to Themselves, to have left My own Words, as They are. I do not affert, that 'Christ never interpoleth in the Direction of His Kingdom.' But I affert that, fince the first Promulgation of His Law, 'He Himself never interposeth, either to convey Infallibility, to the Interpreters of it; or to declare which of all the various Interpretations of it, is the True One.' And now, Is this a fit Proposition, for Protestants so much as to feem to disapprove of? Or, Is this afferting absolutely that Christ doth, by No other Method, interpose in the Di rection of His Kingdom? Nay, Is not this what All Protestants, of All Denominations, even whilft They are tearing one another to Pieces upon other Accounts, perfectly agree Any Christians Infallible; or, which is much the same, so, as Himself to declare the Particular True Interpretation of and the of it. in? If therefore, Christ does not interpole so, as to make

His own Law: then, I have faid nothing but what is Justly and Exactly agreeable to Truth. If he does interpose for Those Purposes; let it be shewn plainly, where, when, and By whom: and let this alone be the Contention between Us and the Roman Catholics, not that there is no such Thing, either promis'd or convey'd by Christ, as Infallibility; but that what They only vainly pretend to, We have, in Reality.

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Again, It Christ may interpose in the Direction of His Kingdom, in some manner unknown to Us; notwithstanding that He does not interpose to convey Infallibility to Men, &c. then I have not denied the farmer, by afferting only the latter. But If He cannot interpole in any manner, or for any other Purpose; because He never does interpose for Those particular Purpoles mention'd: then, these Worthy Persons themselves will, I presume, be equally guilty of the same Crime of Excluding Him; because They will, I am confident, lay, upon any other good Occasion, the very Thing which I say bere; viz. that 'He never interposeth to convey Infallibility, or to declare which is the True Interpretation of Any Part of His Law.' Whatever I had laid, They ought in Equity, to have left it to the World, as it was in it self: and not to have chang'd a Particular and Re-Arain'd Proposition into an Absolute One. And, as it is in it felf, If They produce it, as what They censure in Me; They centure Themselves, and All Protestants equally, at the fame Time: there not being One in the World, who does not affert the same. If They produce it, without disapproving or censuring it; They produce it to No Purpose: fince it adds neither to My Guilt, nor to Their Argument. To which I now return.

SECT. II.

The General Concluding Argument of the Committee an-

I Shall now first give a General Answer, to their General Argument; keeping as near as I can to their own Words; and then, add a few particular Observations upon some Parts of it. My Answer therefore, in general, is this.

The

The World has now feen, from My Defense, under the first Head of the Charge against Me, That I have denied to the Church, No Governors, but what are, in Effect, Abfoliate Governors O V E R the Confciences and Religion of Christ's People: that I have denied No Censures, but such as pretend to be Decisive, and to affect the Condition of Christians, with respect to the Favour of God, and Eternal Salvation: not the Right of Judging an Open Notorious Sinner to be unworthy of the folemn Tokens of Church-Communion; but the Right of Judging, Censuring and Punishing the Servants of another Master, in quite another Sense: that I have denied No Authority, but That to which Christians are absolutely and indispensably bound to submit their Conduct; None, but That, which is declared to oblige Them either to Profession, or to Silence, AGAINST their own Consciences: that is, No Authority, but what is perfeely inconfistent with the Supreme Authority of Christ Himfelf in his own Kingdom; No Authority, but what this Reform'd Church of England, has it felf thrown off; and upon the Opposition to which, It is entirely founded.'

The World has seen, from My Defence, under the Second Head of the Charge against Me, that I have 'excluded' the Temperal Powers from Any Right to encourage True Religion, or discourage the contrary,' in that Sense only, in which it would be injurious to True Religion to grant it; and wholly foreign to, and in consistent with, the

Office of the Civil Magistrate, as such.

'It has now appear'd that I have excluded Christ from Direction, in His Own Kingdom,' in those Particulars only, in which it has pleas'd Him, to exclude Himself; and in that Sense, in which These Worthy Persons, together with All Protestants, constantly themselves exclude Him.'

'I leave it therefore, to The World to judge, Whether I have, by my Doctrine, reduced the Church and Kingdom of Christ to a Mere State of Anarchy and Confusion,' in Any Sense, but That, in which All Christians, and All Members of this Church, and All who have reform'd from the Usurpations of Popery, if They will be confishent with Themselves, must do it: All Christians, if they will continue firm to their Profession, and be the Disciples of Christ, and not of Men; And All Protestants of this Church particularly,

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particularly, if They will not deny the Right Their Prederefors had to depart from Former Governors, and to difregard the Censures and Thunders of Those who were set over them; or, if They will not disown the Right of this Church, to be what it now is: And, in what I have taught particularly about Church-Authority, Whether I have done any more towards ' reducing the Church of Christ to a Mere State of A-'narchy and Confusion,' than the Doctrine of Christ Himfelf has done; any more, than the First Principles of this Reformed Church of England have done; any more than All. who have writ against Popery, with any Degree of Reputation and Success, have constantly done. And therefore, as I have now a greater Pleafure, in the Serious Review of what I have preach'd, after so severe an Examination of t, than I had in the Preaching it : fo, I am content to bear All the Reproach it can intitle me to; and to suffer under Those Censures, which must at the End affect even the Great Author and Finisher of Our Faith, Himself; and All who have, in the feveral Ages of the Church, afferted His Supremacy; and All who, in these later Ages particularly, either first founded, or have fince defended, the Church of England, by gloriously opposing Themselves to the Tyranny nd Usurpations of a Church, which claim'd this very Authoity OVER the Conduct of Men, in Matters of Concience and Religion, which I have, I thank God, finerely oppos'd.

SECT. III. Some Particular Observations, added.

AVING thus given a General Answer to the General Argument of the Committee; I cannot persuade Myelf to leave so important a Matter thus: but must add few Particular Observations, to lead the World the better to adge what is here advanc'd, and claim'd, on their Part; well as what is condemn'd, on Mine. And,

I. I can't forbear to observe that the Church of Rome is he only Christian Church, that We know of, which claims wrestly the Authority here, in effect, claim'd by the Committee, viz. An 'Authority OVER the Conduct of Men,

'in Matters of Conscience and Religion; that is, An Authority, UNDER which God has put the Conduct of Men, in Matters of Confcience and Religion: Or, fuch an Authority, as can by Right oblige Christians either to the Profession of whatever is determin'd by it; or to Silence, under the Burthen of fuch Determinations. The Church of Rome, I say, is the only Church which expressly claims such an Authority. Consequently, the Church of Rome alone receives Benefit from this Claim of a Committee of Protestant Divines of the Church of England: And confequently, such Claims, made by the Members of Any Other Church, opposite to the Church of Rome, are, in reality and in their effect, highly injurious to the True Interest of that Church, which cannot stand upon the same Maxims, and the same Foundation, with its greatest Adversary! And certainly therefore, it is an Argument of Affection, and not of Enmity, to the Church of England, to refife and oppose All such Claims: and the more Zeal is thewn in this, the Greater the Proof Itill is of that Affection.

2. It is not only to be wonder'd at, but really to be lamented, that a Body of Christian Divines should here represent the Kingdom of Clorift, in a 'Mere State of Anarchy and Confusion', if Christ Himself be alone King in its and esteem That State, a State of Total Disorder in the Church in which the first and solemn Directions of Christ Himself are the Rules to All His Subjects. This is the End of all that I have taught; to recall Men to His Words, and His In-Aructions, and His Authority. If therefore, Christ himself has left No Directions for His Subjects, commanding Them to regard the Authority of Others of His Subjects above, and more than, His Own Directions; as I am persuaded All will in Words allow that He has not : then, He has done the same towards the 'reducing His own Kingdom to a 'State of Anarchy and Confusion,' which I have: and which therefore, I would hope, can be No Crime.

3. But, alas! All this proceeds from Our poor Worldy Notions of Order, Decency, Rule, Subordination, Superiority, and Inferiority; as disagreeable generally to the Will and Design of God and of Christ, as the World it self is, from which They are all taken. And when once the Fancy of Men has indulged it self upon this Head, it is found to be infinite.

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for Instance, if All Christians do not say Prayers, at the same particular Minute, whenever the Warning is given Them; whatever their Employment, or Disposition, at that time, be: If All do not saft, or abstain from Flesh at the same time of the Year, and upon the same Days of the Week: if Some Congregations of Christians commemorate the Nativity or Resurrection of Christ, or the Martyrdom or Good Actions of Any Saint, on a Day different from Others: Or, if some Christians kneel when Others shand; or stand when Others kneel; or are so Weak as to scruple any thing, that Others, of a stronger Make, can swallow and digest without feeling: All this, in all the infinite Variety of it, is call'd and judg'd as an Heinous, and Unpardonable Breach of the Order of Christ's Church.

I do not chuse to multiply more Instances of this Sort: but only observe that the Notion of Order, in the Church of Christ, is very much mistaken, when Every Difference, with relation to These, or to any Points of the like Sort, in Any Part of the Christian World, is made a Sin against the Order appointed by Christ in His Church; and Every Refusal of Obedience to Men, in such Sort of Matters, tho sounded upon the plainest Dictates of a Man's own Conscience, is handled in the same Manner, as a Disregard to the Order, and Decorum, of Christ's Church properly so call'd. Protestants particularly see this, in the Case of the Authority claim'd by Superiors O V E R Inseriors, in the Church of Rome: and are not assaid of helping to 'reduce the Kingdom of Christ to a Mere State of Anarchy and Confusion,' by denying and opposing that Authority.

4. It is, in a particular Manner, worthy of the Confideration of Protestants, that The Roman-Catholics make very Great Use of this Argument, viz. that the Protestants by putting the Scripture into the Hands of the Laity, profess to make Them the Judges of what They are to receive as Religion: without which Principle, none could have gone off from the Romish Church: That this 'reduces the Church of Christ to a State of Anarchy and Confusion'; and breaks thro' all that Order which is established in it; and destroys all the Subcritination of Some Christians to Others, in it. Now, I would gladly know of this Learned Body, what Answer We can make to this, if it be true that to 'destroy the Authority

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of Any Christians OVER the Conduct of Others in ' Matters of Conscience and Salvation', is to break the Order of Christ's Kingdom, and to reduce it to a State of Anarchy and Confusion.' It is certain that We Protestants of the Church of England have thrown off this Authority of Former Church-Governors; and absolutely denied it, not only in Them, but in All. Therefore, it is certain, either that We have been guilty of the Great Crime of reducing the Church of Christ to a Mere State of Confusion: or elfe, that the Denial of fuch an Authority implies in it no fuch thing, as is here laid to its Charge; and brings in No Confusion, but what is agreeable to the Will of Christ; and what is more acceptable to Him, than All the Outward Imaginary Order kept up by an Ambority, destructive of the very Vitals of All Religion. This All Protestants do indeed affirm in their Anfwers to the Romanists: and I am still proud to fee, that there cannot be one Step taken towards the Cenfuring of Condemning My Dodrine, which does not fall heavy, not upon the Ornaments and Circumstantials, but upon the very Foundation of the Church of England it felf.

5. But indeed, what All Christian Divines, and Christian Laity, ought in a peculiar manner to consider, is this: that Christ Himself knew better than Any of Us, His Disciples and Followers; and had a Right, which Others have not to determine, what that Order is, in which He delights, and upon which He lays a great Stress; and what that Consustant on is, which alone is inconsistent with the Government of His Kingdom, and the Conduct of His Subjects. And these following Points, I therefore recommend to All Christians;

as well as to All Protestants.

'It is effential to the very Notion of the Kingdom of Christ, that He alone be King in it.' The Subjection of His People to Him alone, as King, is so far from being the Way to reduce His Kingdom to a Mere State of Anarchy and Consusion; that it is the Only Method of preserving it from coming to such a State.' When His Laws, and His Directions, left behind Him, are observed by His Disciples; then His Kingdom is in its Glory; and in its greatest Order.' When the Authority of Men, and Humane Directions, are submitted to, without judging of Them by His own Rules; this destroys the Order of Christ's Kingdom, consider'd

as His; and reduces it truly and literally to the worst State of Anarchy and Consussion, as far as He is concern'd: Of Anarchy, by destroying the Rule of Him, who alone has a Right to it; and of Consussion, by bringing in Other, and Foreign Au-

thority, in part, into His Place.

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those Humane Kingdoms which are introduced into His, and mix'd with it, whenever the 'Authority of some Men OVER Others in Religion,' is set up: but it truly destroys the Order and Rule of Christ's Kingdom, as such; and, in the midst of All the Imaginary Order of it, leaves Christ's Kingdom, as much as it can, in a Mere State of Anarehy and Confusion. And here is the Foundation of the Mistake, Because this Method is seen to procure an Outward Decorum of Appearance amongst Men call'd Christians; therefore, Men are apt to esteem it the Way to Order in Christ's Kingdom: Whereas, It is in truth only the Order of the Kingdoms of Men, under the Cover of His sacred Name, that is consulted by it; and, on the contrary, the Order of His Kingdom, consider'd as His, is ruined and destroyed by it.' Again,

'The Order which Christ lays the Great Stress upon, in His Kingdom, is an Internal Order: The Government of Men's Lives by Faith, working by Love. The Order of Charity and Humility of Preferring one another in Love; of Forbearing and Forwing one another; of Making all reasonable Allowances; and compassionating one another's Instrmittes. And the Consusion which He most of All guards against, in His Kingdom, is the Consusion arising from the Dominion of Men, and Humane Anthority in Religion, trampling upon the Consciences of His Subjects; the Consusion of Uncharitableness, Harred, Maice, Revenge, Tyranny, Oppression, tho' it be attended with All that Dread and Horrour, which keeps every Tongue in the prosoundess Silence, and Submission; and ho' it affrightens Men into All the Instances of Outward Subjection, and preferves unviolated All the Forms of Exernal Order and Decency.

The Inquisition it felf is Anarchy and Confusion in His Eyes; ho' in the Eyes of Men it is Government, and Peace, and Quiet, and Order it felf. The Uniformity procured by it, is not in Uniformity in His Kingdom; but in the Kingdom of the Impulsions, and of those Men, who govern by it: And the Ana-

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chy and Confusion avoided by it, is the Government of Christ Himself; and the Practice of What he esteems the most Beautiful and Orderly in His own Kingdom. The Uniformity gain'd and supported by it, is the Uniformity of Persecutors, Atheists, and Hypocrites; the Uniformity of Gestures, Sounds, Cringings, Bowings, Vociferations, Dreffes, Ornaments, and of Every thing that can amuse the Eye, and the Ear, and diffipate the Understandings. The Confusion, kept off by it, is the Great, and one would think, Deteftable Confusion arising from Christians worshipping One God in Spirit and in Truth; from their preserving a Close and Immediate Regard to Christ Himself; and taking their Notions of His Religion from Him alone; the Confusion of Honesty and Sincerity in Enquiries after Religion; of Charity and Humility in bearing with one Another's Differences; and of Every thing truly lovely and defirable: And the Anarchy which alone is kept at a Distance by it, is the Anarchy, which Men are apt to estern and declare to be every where, where Themselves do not aliolutely govern.

I have chosen to instance in the Inquisition, because it is an Engine let up on purpole to preserve the Kingdom of Chris, from a ' Mere State of Anarchy and Confusion;' because, if External Order, procured by the Authority of Men, in Matter of Conscience and Religion, by the Order and Good Estate of Christ's Kingdom, this Method is truly the most defirable of Any yet thought of, as it is most Effectual for the End intended: and because it does indeed answer that End, by Establishing Peace and Order; if Solitude and Silence, procured by Terrors; if Poverty and Diffress, Scarcity of People Mean and Spiritless Dispositions, Spiritual Bigottry, and Worldly Slavery, by the Peace and Order aim'd at by Chris. And I have chosen this Instance for another Reason likewise viz. because the Argument holds equally good, in All Inftances of a like Sort; in whatever Degree, tho' never so di Itant, They approach to it: and because Many will see plainly in this Instance, what They will not so easily at fire ice in Those of a leffer Sort. But now,

6. As to External Visible Order, upon which the Whole Mistake of Men upon this Subject, seems to be founded; must observe that This was not the Great End of Christ's descending from Heav'n, and Erecting a Kingdom: and there

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ore, that Our Notions of this must all be accommodated o, and governed by, that Main and Principal End. From he Confideration of which it will presently appear, that Every Thing of this Sort, is but of a fecondary Nature; and of a very low Account, in Comparison with Those Great Points, upon which Our Lord declares that the Eternal Saluation of All shall equally depend. In General therefore, it is certain that Christ has given ' No Authority to Any of His Servants O V E R others of them, inconfistent with His own Right to be their Sole King; or inconfishent with he Right of His Subjects to apply themselves to Him, as such: That therefore, it is plain, Nothing is required by Him, in order to Decency, or to avoid the Outward Appearnce of Confusion, but what is perfectly confishent with these Iwo Things now mention'd: that Christ has not Himself Hestroy'd the Order, and Government, which He thinks nereflary in His own Kingdom; and that therefore, the denying fuch Authority to Men, as He has never given them, does not tend to destroy either Order or Government, but to Establish them, in the Sense in which He wills and defires them: That Christ neither requires, nor delights in, Any External Order in His Kingdom, but what is perfectly confistent with that Freedom of His Subjects, with which He has made them free; that He guards against No External Confusion, which is the Effect of the Integrity, Honesty, and Sincerity of His Subjects, guiding Themselves, with their utnost Care, by their own Consciences, under His Directions: And consequently, that He, who leads Christians to be directed by Chrift, in Religion, establishes that Kingdom in the Hands of Christ, which otherwise would, with respect to Him, be a State of Anarchy, without its True and Proper King: that He, who denies that Authority to Men, which is inconsistent with that of Christ, only reduces the Kingdoms of Those Men (not of Christ,) to that Mere State of Anarchy, to which They ought to be reduced: and that He, who pleads only for the Undoubted Right of All Christians equally to be the Disciples of Christ, and not the Slaves of Men, pleads for No External Confusion, but What Christ Himself has been pleas'd to permit and allow in His Church; viz. the Confusion arising from Honesty and Uprightness of Heart in following Christ; and pleads against No External Order, in N 3

Practice, but what is inconfishent with the Right of All Christians to be directed by Christ; and against None, but what Christ Himself contemns, in comparison of that Rea and True Christian Order, which He has established be tween Himself as Head, and His Disciples as Members; be tween Himself as King alone, and All Christians, as Subject to Him, and not by Him put UNDER any Others, so as to be obliged to obey Them, in Contradiction to Christ's Laws understood and receiv'd according to the Best Light of the two Consciences.

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St. Paul indeed speaks of Decency and Order, in Assemblies of Christians: But in What Points, and in What Manner, it worth while to confider. He exhorts the Christians, in the Congregations, not to interrupt one Another, in their Teaching or Prophelying; but to speak, one after another: withou which Restraint upon Themselves, One End of their fembling together would be wholly frustrated. And i what manner does He speak of this, which was really no ceffary in their Affemblies? Not in the manner, in which H speaks of Righteousness and Holiness, and All the Fruits the Spirit. Nor does He thunder out Excommunications, Denunciations of God's Eternal Wrath, against Any wh should transgress that Order, which He tho', an Apostle, ha given them: nor speak of such a Transgression, as He doe of the Works of the Flest, and of Those Sins which He fre quently enumerates, as excluding Men from the Kingdon of Heaven, and intitling them to the Eternal Wrath God; nor speak of such a Transgressor, as He does of the Incestions Covinthian. They therefore, who so frequently a peal to this Direction of St. Paul's, to argue for Submission to Every thing order'd by frail Men for the Decency, Beaut or Outward Pomp of Circumstances relating to the Manne or Form of Worshipping God; and this, in luch a man her, as not to leave it to their Own Judgments or their ow Consciences; may be fure that. They both forget the Pol to which He applied His Rule; and groffy err both from the Defign, and the Spirit, of the Apostle. I hope, I confor My-felf to His Example. All that External Order and I whoy, which is necessary for the Purpoles of Christian Asset blies, I am ready to contend for, as the Apostle does, Na All that Uniformity in the different Congregations of the fame Land, which is the Effect of a Willing Choice and the Refult of Judgment and Conscience, I shall ever efteem, to as high a Degree as it can claim becanfe, whilit it is fo procured, it can never either injure Civil Society, or destroy Good Learning and True Philosophy. the Ornaments and Comforts of Humane Life, as well as the Constant Friends to True Religion; tho' Learning and Philosophy, generally so call'd, or as They are generally made use of, by Defigning Men, are the Enemies and Corruptors of it. But to fpeak of Thefe, or the like Points, in the same high Terms, as We ought to do of the Weightier Matters of Christ's Law; to insist upon Thefe, by Virtue of Mere Authority in Some, and indifpensable Oblination to Submission in Others; and to make so light of the Terrors of the Lord, as to throw them about, upon such Accounts, with an Ardor, and Zeal, which is only due to much greater things: This, I shall, I confess, ever effeem contrary to that Rule of Proportion, which Almigbby God preferves in All His Methods; as well as to the profes'd Design and Declarations of the Gospel of His Son.

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7. There is nothing in this Argument I am now upon more truly to be lamented, than to confider what it is, that is effective d by a Body of Obristian Divines, as One of the Greatest Appravations of the Guilt of My Destrine; Viz. That to lead Christians to their King, is to lead them from All Government; and that to inculcate upon Them, the Necessity of following Christ, and obey'd His Laws, is learning them to a State, in which Every Man is left to do what is right in His own Eyes.' Upon which Subjest there would not need One Word of Explication, were it not for the fake of the Prejudites of Men : and therefore I shall here be very short, and very plain. There are but three Ways for Men to act in. Every Man must either do what is right in His own Eyes; Or, He must do what is right in Other Mens Eyes; or, He must do what He himself judges to be Right and Fitting, in the Eyes of God and of Christ. If He does what is right in His own Eyes, in the Bad Senfe, in which alone the Committee can complain of it; that is, if He acts without any Regard to Any Laws, or Any Governours: This is following His own Inclination, Cultom, and Paffion; and not

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Reason, or the Gospel. And in this Ban Sense, I have pleaded against it, as much more effectually than They have, as it is more effectual for the preventing it, to direct Men to Christ's Unerring Laws, than to Any of the Decisions of Weak Men : fo far am I from deserving this Part of their Censure, or from having given them the least Handle for it. If the Man does what is right in Other Mens Eyes, He may have the Approbation of All who really and knowingly oppose what I have taught: But He is truly of Popish Principles, in a Protestant Profession; He is the Disciple of Men, and not of Christ. And as far as He proceeds in doing 'what is right in Other Mens Eyes', just so far He forsakes the Brightest Sunshine of Noon-day, appointed by God; and prefers the Uncertain Glimmerings of the Darkest Lanthron before it. He leaves the strait Line of Duty pointed out to Him by Christ; and bewilders Himself in the Endless Labyrinths, and all the Winding Paths of Wanton Opinion, and Wanton Power. But if He does what, after the fincerest Consideration, He judges and effeems to be 'Right in the Eyes of God, and of Christ; He then conducts Himself exactly according to the Rule which I have laid down. And if This be, in the Esteem of Christian Divines, to leave Every, Man to do what is Right in HIS OWN Eyes, in a Sense unworthy of a Christian: I pray God to interpole, for the Support of True Religion, before it be quite perish'd from the Earth.

This I must beg Leave to insist upon, that I have never once made Use of this Expression in My Doctrine; that All that I have done towards this great Evil, it teaching Men to 'do what is Right in the Eyes of Christ according to the Best Light They have; and not what is right in the Eyes of Other Men, weak and fallible to Themselves. I add therefore, that They, who condemns this, must maintain, if they will act consistently, the 'Christians ought to do what is Right in Other Men's Eyes.' And if this be true; there is an End of A Religion, and All Conscience; All Fear of God, or Regard Ebrist; All Desense of the Reformation, or of the Church England. If it be not true; then I have no more deservithis Part of their Severity by My Doctrine, than Truth it see

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and the Goffel it felf, have deferv'd it. We may methinks, differ from One Another in Many Points, very innocently; and We may, in the Methods of Honour, and Christianity; endeavour to guard, on each Side, against what We think of pernicious Consequence: But God grant, We may all take Care not to carry Our Resentments into the Vitals of All that is good; or, out of Zeal against particular Principles, to lay waste the Foundations of Christianity it self; to remove the Boundaries of Good and Evil; to put Darkness for Light; the Decisions of Men. for the Laws of God; Subjection to Fellow-Creatures, for Obedience to Christ; the Doctrines of Any particular Church, for the Gospel; the Dictates of Any Humane Authority, for Christianity; Direct Popery for Protestantism: and a Gawdy Figure dress'd out by Modern Fancy and Imagination, for the Only True Original Church of England. I do not fay this, to charge upon these Worthy Persons, or upon Any of Them, that They do explicitly, and knowingly. maintain even the Contradictory Propositions to Those which They condemn; But to observe that, by Certain Confequence, and in order to be Self-confistent, They must do fo; and that if One be false, the Other must be true.

The XXXIVth Article of Our Church, confider'd.

The Committee, after their General Argument, proceed thus. 'And We beg Leave to close these Observations, in the Words of the Thirty sourth Article of Our Church. Whosever, through His private Judgment, willingly and purposely, doth openly break (much more, They add, teach and encourage Others to break) the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordain'd and approv'd by Common Authority, bught to be rebuked openly, (that Others may fear to do the like) as One that offendeth against the Common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Conscience's of Weak Brethren.'

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To which I answer in a few Words, that They might as reasonably have cited against Me Any Passage in the Liturgy, Homiles, or Articles of the Church, as this. They do not fay how They apply it to Me, or to My Cause: and it is a little hard to put the uneasy Province upon Me, of being My own Accuser, as well as Defender. This I fay, relates not to Me, because I have not willingly and purposely, either broke, or taught Others to break, the Traditions, and Ceremonies, of the Church. which be NOT Repugnant to God's Word; and be ordain'd by Common Authority: but have express taught Christians to search God's Word; and to receive, not reject, All fuch Things (call them by what Name you please) as are agreeable to it. And it is wonderful to fee a Possage alledg'd against Me, to which My Conduct has been perfectly agreeable. I have not offended against the Common Order of the Church; but promoted All that ought to be in the Church of Christ. I have not hurt the Authority of the Magistrate; but supported it, and defended it. I have shewn what it is; to what it ought, and to what it ought not, to extend it felf: and I have distinguish'd it from the Authority of Christ. I have not wounded the Consciences of weak Brethren, unless it be to wound the Consciences of Christians, to warn Them aggainst All Approaches towards offending their Great Master; and to lead them to a Constant Attention to His Will. In the Scripture Infe, This Phrase figuifies to induce Any to fin against their own mistaken Consciences, by Our Example. In this Sense, it is impossible I should have any thing to aniwer for: because I have taught Them to follow No Doffrine, tho' lick'd with the most powerful Humane Example, but that of Christ Himself. In the other and now common Sense of giving Offense, I fear, I have rather wounded the Consciences of Strong Brethren, than of Weak, in the Opinion of These who must dislike what I have said. But this is no Guilt of Mine; and can therefore, deserve No Punishment. I desire neither to dilplease, nor disturb, any Man in the World. But I follow the Example of Those, who first drew up this Article. I set up Christ above All Churches : as They did, I declare equally

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equally with Them, against Absolute Submission to Humane Authority in Religion. I refer Men, as They did, to the Words of Christ, in His Gospul. And if This should ever happen to be against any thing decided and determined by Any Church or Magistrate, in Possession; it is no more than what the first Resormers thought Themselves obliged in Conscience to do. They themselves did thus offend against the Common Order of the Church; They themselves did thus hurt the Authority of the Magistrate; They themselves did thus wound the Consciences of Weak Brethren. And I am very consident, They who sirst drew up this Article did not mean to condmen either Themselves, or the first Resormers, or Those who follow exactly in their Steps.

CHAP. IV.

Observations upon the Conclusion of the Representation.

SECT. I.

The Three Paragraphs following their Observations, confider'd.

THE Committee, having concluded their Observations, upon several Passages of My Sermon, proceed thus. Having thus laid before Your Grace, and Your Lord ships, the several Passages, upon which This Our humble Representation is founded, together with Our Observations on them; We must profess Our selves to be equally surprized and concerned, that Doctrines of sevil a Tendency should be advanced by a Bishop of this Established Church, and that too in a Manner so very remarkable—That the Supremacy of the King should be openly impeached, in a Sermon delivered in the Royal Audience; And that the Constitution of the Church should be dangerously undermined, in a Book professional series of the series o

fedly written against the Principles and Practices of some

who had departed from it.

But, so it hath happen'd, this Right Reverend Bishop, in his extream Opposition to certain Unwarrantable Pretensions to Extravagant Degrees of ChurchPower, seems to lave been so far transported beyond
His Temper and His Argument, as not only to condemn
the Abuse, buseven to deny the Use, and to destroy the
Being, of Those Powers, without which the Church,
as a Society, cannot subsist; and by which Our National Constitution, next under Christ, is chiefly supported

ed. 'Under these Apprehensions, We could not but hold Our felves obliged, to represent Our own Sense, with that of Our Brethren of the Clergy, to Your Lordships; and to submit the Whole to Your much weightier Judgment, which We do, as with the most Unfeigned Sorrow for the Unhappy Occasion, and all becoming Deference to Our Superiors, so with the most fincere and difinterested Zeal, and with No other View in the World, but to give Check to the Propagation of these Erroneous Opinions; to destructive of All Government and Difcipline in the Church, and fo derogatory to the Regal Supremacy and Legislative Authority, as We presume, may have been fufficiently evinced. Of which Our Honest and Loyal Intentions, We doubt not, but Your Lordships, in Your known Goodness, will favourably apprize His Majesty, if it shall be thought needful or expedient, in order to let this Matter, together with Our Proceedings thereupon, in a true and proper Light. Having before vindicated My Doctrines from What The Committee has laid upon Them, I shall now add, in an-

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I must profess My-self to be equally surprized and concern'd that Doctrines so Christian, so essential to the Cause of the Reformation, and of the Church of England, should be thus understood, or thus treated, by a Body of Divines of this Protestant Establish'd Church: and that too in a Manner so very remarkable—That in their Zeal for the Supremacy of the King, They should declare it to be touch'd and affected by some of the plainest Truths

which Christianity is founded; And that, in their Zeal for the Constitution of Our Church, They should declare it to be dangerously undermin'd in a Book, by Those very Principles, by which alone it can stand; and without the Truth and Justice of which, It could not

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To the Second of these Paragraphs, I answer, I have not been transported, by the Abuse of Any Good Thing, to deny the Use of it: nor ever, I hope, argued, after so weak a Manner; but that I have equally condemn'd Bad and Pernicious Principles, in All Sorts and All Parties of Christians: That I have not, either in My Sermon, or Preservative, denied the Use, or defroy'd the Being, of Thole Powers, without which the Church, as a Society, cannot lubfift; and by which Our National Conflitution, next under Christ, is chiefly supported. But that I have shewn that Christ has not given to Any Fallible Men, in His Church, the Powers belonging to Infallibility alone; that I have destroy'd only fuch Powers, as are destructive to His Religion, and His Church, as He instituted them; and such as are abfolutely inconfishent with the very Supposition of Our National Constitution, being rightfully what it is: And that I have indeed destroy'd only the One, Enormous, Anti-Christian, Anti-Protestant Claim of a Church-Authority, to which Inferiors are indispensably obliged to submit their Consciences and Conduct; a Claim destructive to the Nature of Christ's Religion and Church; and by which Our National Constitution is fo far from being supported, that without throwing off All Claims to such a Power, it could not at first have been; nor can be now defended, without continuing to renounce them."

To the Third Paragraph, I answer, That 'I cannot by any Means persuade My-self to call in Question what They so seriously profes; or to doubt either of the Unfeigned Sorrow with which They All came to the Uneasy Work of Censuring ME; or of their becoming Deference to their Superiors, of the Number of whom I do not pretend to be; or of their most fincere and disinterested Zeal, free from the least Taint of Personal Re-

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fedly written against the Principles and Practices of some

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But, fo it hath happen'd, this Right Reverend Bishop, in his extream Opposition to certain Unwarrantable Pretensions to Extravagant Degrees of ChurchPower, seems to lave been so far transported beyond
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Under these Apprehensions, We could not but hold Our selves obliged, to represent Our own Sense, with that of Our Brethren of the Clergy, to Your Lordships; and to submit the Whole to Your much weightier Judgment, which We do, as with the most Unseigned Sorrow for the Unhappy Occasion, and all becoming Deference to Our Superiors, so with the most sincere and disinterested Zeal, and with No other View in the World, but to give Check to the Propagation of these Erroneous Opinions; so destructive of All Government and Discipline in the Church, and so derogatory to the Regal Supremacy and Legislative Authority, as We presume,

may have been sufficiently evinced. Of which Our Honest and Loyal Intentions, We doubt not, but Your Lordships, in Your known Goodness, will favourably apprize His Majesty, if it shall be thought needful or expedient, in order to set this Matter, together with Our Proceedings thereupon, in a true and proper Light.

Having before vindicated My Doctrines from What The Committee has laid upon Them, I shall now add, in answer to the first of These Paragraphs here produced, that I must profess My-self to be equally surprized and con-

cern'd that Doctrines so Christian, so essential to the Cause of the Resormation, and of the Church of England, should be thus understood, or thus treated, by a Body

of Divines of this Protestant Establish'd Church: and that too in a Manner so very remarkable—That in their Zeal for the Supremacy of the King, They should de-

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Truths in the Gospel; and by the very Maxime upon which Christianity is founded; And that, in their Zeal for the Constitution of Our Church, They should declare it to be dangerously undermin'd in a Book, by Those very Principles, by which alone it can fland; and without the Truth and Justice of which, It could not

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terested Zeal, free from the least Taint of Personal Re-

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gard, and from Every other View in the World, but to give Check to Pernicious Principles. But I fear the World will not think it so clear, beyond All Contradiction, that it was this Unfeigned Sorrow, This difintereft. This Freedom from All Personal Views, which induced them, to pass by Every other Book, and Sermon, then in Being: and at fo critical a Time, to shew Me to the World, as the First of All the late Numerous Writers to be mark'd out by their Centure; and My Principles, leaning too much to the Authority of Chrift, as the Most Pernicious of All: Which induced them, after They had thus thought of Me, to fummon All their Strength, and All their Numbers, to make the Blow as fudden and as effectual, as They could; not to do Me the Honour once privately to enquire after My own Explications of Iome General Expressions, or How I would interpret them My-felf; not to give Me the least Notice of their Zeal or of the Intent of it, that I might have help'd, by diff owning many of the Consequences and Meanings fixt upon Me, to forward their good Defign; but to chuse rather, to put the Worst Interpretation possible upon some of My Words, instead of a Better of which They were capable and a Bad Interpretation upon Others, of which They were not at all capable; to force Pernicious Principles upon Me, first, and then to shew their Zeal against them, af ter They had made them Mine. The World, I fay, will take upon Them to judge, whatever We fay, when ther These are the Marks of Unfeigned Sorrow at the Work, or of Difinterested Zeal, in the Beginning and Manner of its Prosecution. For My Self; I am ready to believe what They affure Me of their own Hearts, even against All these Appearances. And I beg of Them, in return, to believe Me that I first taught, and now defend, My Own Doctrine, with No other View in the World; [I hope, I may use the Word View, as I have done once heretofore, in the same Sense in which They and All Writers have us'd it;] but to propagate the most Christian, and the most Useful Principles: Principles equally effential to the Being of the Church of Christ in general, and of the Church of England in particular; and equally B

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equally necessary, to shew the True Foundation, and True Boundaries, Both of Civil and Spiritual Authority.

SECT. II. The Two last Paragraphs, confider'd.

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HE Committee proceed thus. We are by no Means infenfible that there are Diverseot her Offensive Passages, in the Sermon and Book above-mention'd, which We for the present omit, as not falling so directly under the Two Heads proposed: nor are We ignorant that several Offensive Books, have of late Time been publish'd by other Writers, whose Confidence doth loudly call for the Animadversions of the Synod; to which also We shall be ready to contribute Our Endeavours. But We apprehended this to be a Cafe, very Singular, and Extraordinary, fuch as deferv'd a separate Consideration, That a Bishop of this Church should, in his Writings, make void and fet at nought those very Powers, with which He himself is invested; and which, by Virtue of His Office, He is bound to exercise: In particular, as often as He confers Holy Orders, Institutes to any Ecclefiastical Benefice, or inflicts spiritual Censures. Nor were We less apprenensive that the Eminence of His Lord ship's Station and Character, as it aggravates the Scandal, would also help to spread the Il Influence both farther and faster, under that Colour of Argument, with which He endeavours to cover these His pernicious Tenets.' and

'If Your Grace and Your Lordships, after having maturely weigh'd the Premises, shall find just Cause for the Complaints which have given Rife to this Representation, We rest assured that, in your godly Zeal and great Wisdom, you will not fail to enter on some sp edy and effectual Method, to vindicate the Honour of God and Religion, that hath been so deeply wounded; to affert the Prerogative given to All Godly Princes in Ho y Scriptures, that hath been so manifestly invaded; and to re-fettle those weak and wavering Minds, which may have been infnared or perplexed by any of the Unfound Do-

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Arines Taught and Publish'd by this Right Reverend Bishop., Which Your Lordships Pious Counsels and Endeavours will be attended with the United Prayers of Us, our Brethren whom We represent, and of All

good Christian People.

1. I am very forry to fee a Body of Christian Divines, defeend in such a Manner as this, in order to add to a Load great enough already; and, after They have taken so much Pains to condemn so many of My Propositions, not to be content with that, but to leave the Matter with this Sting behind it, that there are 'Diverse other Offensive Passages in the Sermon and Book aforesaid, which They for the present omit, as not falling so directly under the Two Heads proposed.' Now, if These Passages deserv'd their Censure; it had been a much more generous Conduct in them, to have produced Them fairly into the Light. And if They had made Three Heads instead of Two; I presume, it could not have cost them a great deal of Trouble; or, if it had, They themselves would have esteem'd it sufficiently compensated by the Service They would have done to Truth, and Religion, by fetting a Mark upon Any Pernicious Tenets. But if by OFFENSIVE Paffages, They mean only Passages Disagreeable, Unpleasant, and fuch as many are forry and griev'd, not only to find propos'd to the World, but to fee them clearly and plainly let before the Eyes of Them who are concerned in them: Then, I will confess that I believe The Whole Sermon, and The Whole Preservative, to be very OFFENSIVE to Many in the World. But I will add, that this is no Argument in the least, either against the Truth of the Doctrines; or against the Fitness of Teaching them. Not against the Truth of the Dostrines, because the Greatest and most Important Truths have been always OFFEN SIVE in this Sense; not excepting the Gospel; and the very first Beginnings of this Protestant Church of England felf: Not against the Fitness of Teaching them; because on the contrary, the more there are in the World, pol fes'd by Falle and Pernicious Principles, the more Nee there is, and not the less, of declaring and preaching und The contrary; their being Offended at it, being an Argumet and The of it, a fr it, not against it. 2. Th

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1. The Reasons, given for fetting a Mark upon My Princoles in a particular Manner, now follow, 'They are not Ignorant that several other Offensive Books have of late Time been publish'd, by other Writers, whose Confidence doth loudly call for the Animadversions of the Synod. Offensive Books, is a very Calm Expression for these Other Books, which have swarm'd lately amongst Us : Books written directly against their own Church of England; not attacking any of its Circumstantials, but crying loudly Down with it, Down with it, even to the Ground; declaring it to be No Church of Christ, and All the Ordinances administred, even by this Committee, and All other Members of the Convocation, to be Null and Void; and Themselves, and All their People, to be in a State of Schifm, and Damnation. with respect to the Church. And with regard to the Lepilative Authority, and Supremacy, for which this Learned Body have discover'd so great a Zeal; Books written in Defiance of All our Laws; declaring Us all in a State of Usurpation; and both King and People infitled to God's Wrath: this Learned Body themselves not excepted.

Both the Preservative, and the Sermon likewile, as to its main Doctrine, took their Rife from this View of the Triumphs and Infults of the Enemies to our Conflitution in Church and State. I do not now speak of Persons: and therefore, I beg that I may not, as I have too often been, be misinterpreted as letting My left up above Any of My Brethren of the Clergy. But this I will prefume to fay, that the Principles which I have opposed to the State Principles of our Adversaries, are much more fitted, (I do not) lay, to make Men Subjects of the present Government, but) to make Men Zealous and warmly Affectionate to t, than Any that have been, or can be opposed to them; and also more effectual, in their Tendency, to deltroy and root out Those of Our Adversaries, as they are diametrically opposite to them: And that the Principles which have oppos'd to their Church-Principles, are a much more proper and certain Remedy against Them, than Any Other have ever yet heard of; and, as to our own Church, that They are so far from tending to its Injury, that They, and They alone, render Men constant and lettled Members ofit, upon a true Protestant Principle; whilft Others, contradictory to them, may, I grant, make Weak Men for the present; ory aloud, and defame, and demolife Houses and murther their Neighbours, for the Charle; but are seen to lay them open, as an Easy Prey, to the Attaques of its Enemies; and to render the Transition short and quick, from the Branch to the Root, from the Successors to the Predecessors, from Derived Church Authority to its Griginal, and from the mistaken and abused Principles of the Church of England, falsily so call'd, to the Real and Avowed Principles of the Church of Rome. This I have shewn fully, both formerly in the Preservative, and now in this Defense; and am ready to shew it again, if the Sun at Noon-Day

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needs to be pointed out.

But however this be; I labour'd with the greatef Sincerity, to do both this Church and State the utmost Service in My Power, not against the little Inconsiderable Outworks, but against the very Foundations of All the whole Scheme of Papifts and Non-jurors : against Principles which threaten'd Destruction even to Those, who have feem'd much more pleas'd with the Principles themselves than They have appear'd diffleas'd with the Ufe, the Natural Use, The Non-javors made of them. Whatever the Success was; I did My best : and This, methinks, might merit Pardon at least; and help a little to make My Defects be over-look'd. But, on the contrary, All those Books; those Offensive Books, are over-look'd: and the Defensive Books, written seriously and heartily against them, are particularly pitch'd upon, to be made the Mark of Common Reproach, by having the Public Censure of a Learned Body affix'd so them. I heartily wish Them, and this Protestant Church, a Better and a more fincere Advocate, then I have been; and Him, whoever He be, a better return of His Labours

The Reason given for this Conduct, is very remarkable. They apprehend this to be a Case very Singular, and Extraordinary, That a Bishop should set at nought those very Powers, with which Himself is invested, & I have already shewn that I have set at nought nothing but what Christ himself has set at nought: That it is impossible I should be invested with Powers, which No Mortal Man can be invested with: That, therefore I set at nought

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No Powers; but what neither I, nor Any Man living, can possibly be invested with: That I neither can exercise Powers, with which I am not and cannot be invested nor will ever be guilty of to great a Sin, as that of pretending to Them: and that the Whole of this Reason goes upon the Supposition of a Matter without Proof, and without Foundation. This they give as a Reason for a separate Consideration of My dangerous Doctrines: but They do not fo much as pretend that this is a Reason for entring upon this first; for fingling out Me first, and for the prefent, passing over the feveral Other Offensive Books; which They speak of, in such a Manner only, as to leave Us to guels what, and of what Nature, They are. But even at best 3 I cannot see the great Obligation upon them, arifing from this Reason. A Bishop has fet at nought the Powers of Bilbops: Therefore, A Body of Presbyters, never entruffed with the Guardianship of Those Powers, without waiting for the Sentiments of the Billiops, put Them in Mind of Their Duty, and request'a Censure from Them?

But I will here beg Leave to put Them in Mind of fomething as Singular and as Extraordinary; and that is the Condact of a Body of Christian, Protestant, and Church of England Divines, in condemning, in Effect, Those Principles, without which, I say it with Assurance, neither the Gospel, nor the Reformation, nor the Church of England, could ever

The Other Reason is taken from the Apprehension that the Eminence of His Lordship's Station and Character, as it aggravates the Scandal, would also help to spread the Ill Influence, both farther and faster, under that COLOUR of Argument, with which He endeavous to COVER these Hisspernicious Tenets. To which I answer, that the 'Eminence of Any Man's Station, and Character certainly aggravates the Scandal of Any thing truly Evil: But that I should have thought it an inexcusable Crime, and a much greater Scandal to Me, if being a Bishop, (a Christian, a Protestant, a Church of England Bishop,) I could have either distembled, or stiffed Those Principles, which are the Support of the Gospel, of the Reformation, and of This Church in particular, If These Protestant and Christian Principles receive Any Advantage from

from the Eminence here spoken of, I confess, I rejoyce much more, than ever I have before done, in What gives them that Advantage: and it shall ever be an Argument to Me, to endeavour, thro' the rest of My Life, to make it subservient to so great a Good. But I do affure the Committee, that I never endeavour'd to COVER My Tenets under the COLOUR of Argument: but have taken a great deal of Pains sirst to UNCOVER, and lay them open to the World, with all the Plainness possible; and then to guard them with Real, and Substan-

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tial Arguments, to the Best of My Judgment.

I wish, for the sake of Truth, and of All Lovers of Truth, the same Method had been taken Against them. which I have taken For them; that the Tenets opposite and contradictory to Them, had been fet over against Them, in the open Light; and the Arguments supporting Them, placed over against the Arguments upon which the Others rely. I shall do this, as well as I am able, before I But I wish, it had been done by the Hands of Those, whose Cause it would have serv'd much better, than the Method chosen instead of it; if it be a Cause that can be ferv'd by Argument: as, I doubt not, They themfelves think it to be. If I am so unfortunate, as to have only the Colour of Argument; the Best and only Thing that could have been effectually oppos'd to That, in the Opinion of All Equal Judges, is Real and True Argument. But when the Colour of Argument, which is confess'd to be on One Side, is opposed, not by Argument, or the Colour of Argument, but by Censures, and by calling for Authoritation Declarations, on the Other; this will make the World without Doors suspect that this Colour of Argument, which seems To grievous is Colour and Substance both; and that Authority is opposed to Argument, not because it can be the Instrument of Any fuch Rational Conviction, as Men and Christians ought to be govern'd by; but because it is always near at Hand, when Argument may be out of Sight; and as eafily apply'd and equally effectual, against Real Ar gument, as it is against the Colour of Argument.

It is indeed, the Greatest and most Irreconcileable Enemy to Truth, and Argument, that This World ever furnish's out, fince it was in Being. All the Sophistry; All the Golden

of Plausibility; All the Artifice and Cunning of the subtilest Disputer in the World, may be laid open; and turn'd to the Advantage of that very Truth, which they are designed to hide, or to depress. But against Authority there is no Defense. It is Authority alone which keeps up the Groffest Errors in the Countries around Us. And where Truth happens to be receiv'd for the sake of Authority; there is just so much diminish'd from the Love of Truth, and the Glory of Reason, and the Acceptable-ness of Men to God; as there is attributed to Authority.

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It was Authority, which crush'd the Noble Sentiments of Socrates, and Others, in the Heathen World; and prevented the Reception of them amongst Men. It was Authority, which hinder'd the Voice of the Son of God Himself from being heard; and which alone stood in Opposition to His Powerful Arguments, and His Divine Doctrine: whilst it was a more moving Question, amongst the People, to ask, Do Any of the Pharifees, or Doctors of the Mofaical Law, believe in Him?' than to ask, ' Whether Ever Man spake, or liv'd, or work'd Wonders, like Him; and whilst Excommunication, or being put out of the Synaogue, was the Mark set upon Those who should embrace His Religion: It was Authority among Heathers, which afterwards put all the Stop to Christ's Profession, which This World could put. And when Christians increased into a Majority; and came to think the same Method to be the only proper One, for the Advantage of Their Caule, which had been the Enemy and Destroyer of it: Then, It was the Authority of Christians, which, by Degrees, not only laid waste the Honour of Christianity, but well nigh extinguish'd it from amongst Men. It was Authority, which prought in All that Merciles Heap of Useless and Burhenlom Fopperies; Prayers in an unknown Tongue; rayers to Multitudes of Beings; and the whole Load of bsurdities, and Depravations of True Religion, under which the Christian Poeple were in Captivity, till they beamegross and weighty enough at last, to break the Props hat supported them. It was Authority which recommendd and guarded Them, by Difgraces, and by Inquisitions 5 y making it infamous, or terrible, to Any to oppose them. was Authority, which would have prevented All Reforma-

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tion, where it is; and which has put a Barriere against it. where-ever it is not. , It was Humane Authority in Religion, which alone fet up it felf against the Beginnings of this Church of England it felf: and which alone now contests was at first exercised in little, by Those who were so far from pretending to fuch Enormities, as it afterwards arriv'd at, that They would have detelted and abhorr'd the Thought of Them. And so it will be, for ever, and every where. The calling in the Affistance of Mere Autherity, even against Errers, or Trifler, in Religious Matters, at first, will by insensible Degrees come to the very same Iffue, that it has been ever hitherto feen to end in. And how indeed, can it be expected, that the same Thing, which has in All Ages, and in All Countries, been hurtful to Truth and True Religion, amongst Men, should in Any Age, or in Any Country, become a Friend and Guardian of them; unless it can be shewn that the Nature of Mere Authority, or the Nature of Man, or Both, are entirely alter'd from what They have hitherto been. For it is not in Religion, as it is in the Civil Concerns of Humane Life. of Humane Sciety is answer'd by Outquard Behaviour, and Actions: which therefore, ought to be restrain'd and govern'd by Civil Authority. But the End of Religion, and of the Christian Religion, in particular, is destroy'd, fast in Proport tion to the Influence of Great Names; and to the Effectof Worldly Motives, and Mere Authority of Men, Separated from the Arguments of Reason, and the Motives and Maxims of the the Gospel it self.

I shall now add, with a View to the Last Paragraph, that I cannot but hope that All who look into this Debate, will find that there was 'No just Cause for the Complaints which gave Rise to this Representation: That I have not wounded the Honour of God and Religion; but have vindicated it, and establish dit upon the only Foundation upon which it can stand: That I have not invaded the Prerogative given to All Princes, (whether Godly or Ungodly,) in Holy Scriptures; but have 'Assert ed That Prerogative,' and That only, which All Godly Princes will claim; which belongs to Them, as Civil Maginates, and which alone is inconsistent with the Design, and

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and Declarations, and even the Effence, of the Goffel of Christ: That I have neither 'infnared nor perplex'd Weak Minds by My Unfound Doctrines; unless it be an Unfound Doffrine that Christ is King over His Subjects. and that His Kingdom is not of this World & unless it can justly be call'd ! Infnaring or Perplexing Men's Minds,' to shew Them the Only Way to Christian Rest, and Christian Peace; to guide Them out of the Perplent Mazes of Infinite Humane Variety, and Unbounded Humane Fancy; to undo the Snares of Humane Artifice, compos'd of Words without Meaning, and Power without Right, and Outfide without Sincerity; and to lead Them into a plain and open Path, with the Day light around them; and to teach Them not to be 'infnared or perplexed' by New and Humane Gospels: but to have Recourse to the Old Original One. and to compare every thing required, either in Bellef or Practice, with what is declared in That to be Necessary to Salvation, and Worthy of Christ's Disciples; in which All Copies, and All Translations of it, agree.

And it being now so, that This Matter lies before The World; I have spared neither Thought, nor Labour, to give my helping Hand towards the right Understanding of a Cause, in which Every Christian is infinitely concern'd. I have endeavour'd to explain My own Sense with the utmost Clearness, and without Disguise. I have endeavour'd fairly and justly to state what is oppos'd to it; and what must be True, if My Dostrine be false. And fince A Worthy Member of that Committee which drew up this Representation, in His Answer to a Letter, p. 61, 62, has been so good as to lay down some Particulars; and to declare that if I can justify My self in Them, I may then answer the Representation; I beg Leave to add here, upon the Review of the Whole, that I have Reason to hope, from His Account of the Mat-

ter, that I have effectually done it.

I have 'prov'd that My Doctrines do not tend to subvert Any Government or Discipline', which Christ wills should be in His Church, or Any Part of it; but to establish All that is truly Christian, and All that can be claim'd by Weak Men, subordinate to Christ. I have shewn that it is not only consistent with My Opinion', but that it is My Opinion, that the Church may censure Men in One Sense

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Sense for their Behaviour with respect to the Laws of Christ; that 'Spiritual Governors may Judge, Censure, and Punish Offenders in what He calls Matters of Religion', that 'in these Points I can make Room for a Judge on Earth;, and this, in the same Sense, in which alone this Worthy Person himself contends for it, Viz. as all this relates to Judging Open Sinners to be Open Sinners, and to punishing them be refusing to them the folemn Tokens of External Communion: And I have shewn that This is not at all contradicted or affected, by My Affirming that 'Christ is the fole Judge of their Behaviour; that No one of His Subjects has Authority to Judge, Centure, or Pu-' nish the Servants of Another Master;' in Another and a quite different Sense; in Points of Another Sort; or in that Senie, in which Christ is declared to be Judge alone, or not at all.

I have shewn that I can exhort Men to pay All that Regard to their Spiritual Teachers and Pastors, which can be due to Frail and Fallible Spiritual Teachers and Pastors; after declaring that 'the MORECLOSE and Immediate Their Regard is to Christ, the more certainly and the more evidently true it is, that They are of His Kingdom: nay, that nothing can effectually Secure this Due Regard to Spiritual Teachers and Pastors, but the having a Close and Immediate Regard to Christ; without which Ail Regard to Men in Religion is Undue, and Unchristian. I have shewn that I 'can teach Men to reverence Those who are Over them in the Lord', with all that Reverence which can be due to them; after having exhorted Them to ' shew Themselves Subjects to Christ in the Affairs of Salvation, withour Feat of Man's Judg ment: Nay, that unless Men shew Themselves Subjects to Christ in the Affair of Salvation without Fear of Humane Denunciations, or of Man's Judgment, whilft They Tive and act as becomes that Subjection to Christ, They are not in reality Christians; nor can They reverence Those who are fet over them in the Lord, as fuch, or in that Sente and manner, in which Christ requires Them to be reverenced They may Reverence. Them too much, as They do in Many Other Countries; and This would be Reverencing Them Perions, not fet over them in the Lord; but fet over the Lord Himfelt

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Himself: Or, They may reverence Them too little. But They cannot reverence Them, under the Notion of Perfons fet over them in the Lord, and agreeably to the Will of Christ, unless They shew Themselves Subjects to Christ, without Fear of Man's Judgment, in their Obedience to His Laws: or without any Concern or Dread upon Them, on Account of Any Powers Men may claim, which Christ has never given Them, or which are destructive of Christ's own Authority. 'These things I have shewn to be per-'feelly confishent; and that My Doctrines tend to fet Men loofe from No Church Discipline, which even this Worthy Person Himself has at all contended for, in His Writings in this Controverly, or so much as nam'd with Any Mark of Approbation; from None, but what All Protefants have let Themielves loofe from, at their Departure from the Church of Rome; and None, but what All Men, and All Christians, and All Church of England Men, ought to be let loofe from, and ought openly to disclaim, as an Infamy to their Nature; as a Scandal to their Holy Profession; and as a Roproach to that Reformed Church, to which they belong. And therefore, I hope, I have 'answer'd the Representation', according to His own Sentiments and Declarations.

I hope that, by this Time, the Account given before-hand, by this same Worthy Person, of My Intended Answer, appears as much Mistaken and misrepresented, as Any Point can possibly be. Nor did I ever give Him the least Ground for His continued and repeated Sarcasms upon this Head. The Only Pretente was, that, in My Anf. to Dr. Snape, I alledg'd that, as to this Point of Authority, I had taught nothing against Any Authority but what is, in effect, Absolute; nothing against Any Authority, but what He Himself could not help owning in Words to be Unjustifiable; and that what I had then faid about My Doctrine upon that Point, as well as Others, would be more plain in My Answer to the Representation: which certainly was neither to lay that I would pass by Any One Part of the Whole Representation; nor, that I would spend My own Time and the Reader's, in a long Discourse against Absolute Authority. It was so far indeed from this, that it implied in it the very contrary: for to declare that I will show that what I condemn is likewile condemn'd in Words by Those who censure Me; and allow'd allow'd to be Unjustifiable by their own Constant Acknowledgements; this, I say, is only declaring that I will argue from Their own Acknowledgements; not that I will labour to convince Them of what this supposes Them to be convinced of, already, and which is therefore supposed, in My own Words, to be Unnecessary and Needless for Me to do.

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When therefore, He is pleas'd to represent Me, as if! had declared My Design to Answer to some Points, of My own imagining, in which I thought I could eafily triumph; and to pass by Othersupon which the Committee lays great Stress: as if I was preparing an Elaborate Argument against Absolute authority, or writing a Treatife against That alone, which No one claim'd; with the Thought of which He is fo much delighted, as to repeat it many times over in His Two late Performances: The World will see, that, as This Prophesy proceeded at first from a Fruitfulness of Incention, without the least Ground from any thing I had faid or hinted; so now it is not at all fulfill a by the Event, in this Answer; in which I have both shewn that Other Points are contain'd in the Representation, than He would have Us be lieve to be there; and also demonstrated My own Readness and Inclination to consider Every Individual Argument, and Sentence in it.

But I need not be much furprized at his giving fuch and count of my Future Answer, before I had faid One Word to lead Him to it; when it has now been feen, in the foregoing Pages, that He has not been more happy, in the Notion He has been willing to give the World of the Representation of a Committee, of which He Himfelf was a Member ; and this after it was printed, and might have been reconfider'd by Him, at his Leifure, and with the greatest Care. And ha wing mention'd this, I cannot but observe here, with good deal of Wonder, — That a Solemn Charge should be made by a Learned Body, against A Sermon, and Book pick'd out of a vast Number, as the most obnoxious, and the most worthy of a Particular Notice; That the first Pan of this Charge should be; in the most solemn manner, and the most pathetic Words, declared against Them, as ten ding to Subvert ALL Government and Discipline in the Church of Christ, and to reduce His Kingdom to a State of Anarchy and Confusion; or as SEEMING to de

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State de ny ny ALL Authority to the Church: and that One of their own Body, writing for their Honour and Service. shou'd reduce the Whole of this Terrible Accusation to This only, that I feem to deny a Power of refusing the Haly Communion to a Notorious and Open Sinner against the Moral Laws of Christ a representing All their Zeal to centre in This Point only, not once thought of by Me, nor once mention'd by Them: and at the same time, that He should be contending for an Aft of the Civil Power which is the greatest Hindrance to the Exercise of this Authority, and expressing great Severity against Me, for declaring against it. That, as to the Second Part of the Charge, relating to the Civil Magistrate, He should reduce the Whole almost to this only, That They contend it is the Bufiness of the Magistrate, to punish Vice as a Sin against Those Principles of Religion, properly to call'd, in which All Men are agreed; and I contend, He is to punish it, as an Outward Action against the Public Good of Humane Society 5 which answers Every End of His Office, even better than the Other, and has been declared by this Worthy Perfor Himfelf to do fo.

Whether the Learned Committee will think it for their Honour to find to Solemn and Pompous a Charge dwindled away into Two luch Minute Points; and to little worthy of the Particular and Extraordinary Notice of a Convocation; They best know. For my own Part; Thave tound Them contending for Other Sort of Things in the Representation it self; and have thought it my Duty to confider Their Charge, not as One or Two of Their own Members, or as I My-felf might wish it had been, but as I found it, in Reality and in Fact to be. And indeed, I have not omitted to regard every fingle Part of it, with that Light which I have received from All their own Observations in it; as well as from Those which Dr. Sherlock has obliged the World with; and Any Others, that I could hear of. And I now recommend the Whele to the Sincere and Impartial Examination of All the Worthy Members of the committee, in particular; and in general, to the ferious Confideration of All Christians, into whose Hands it may come,

The CONCLUSION.

Authorized to the Compien

Can think of Nothing better, to leave in the last Place upon the Minds of Christians and Protestants, than a Particular Enumeration of My Doctrines, and of Those Opposite to them, which must be True, if They are False: and also, a Particular View of Those Principles, upon which what I have taught is founded, in order to compare them with the contrary. This will not only be applicable to the present Debate, but to All Others of the like Sort, in which They may at any time be concern'd.

The Propositions contain'd in The Propositions contradictory Those Passages of My Sermon and Preservative, which are made the Foundation of the Charge in the Representation.

1. Christ Himself is King in His own Kingdom.

2. Christ is the Sole Lawgiver and Sole Judge of His Subjects, in All Points relating to the Favour, or Displeasure of Almighty God. In other Words,

2. No One of His Subjects is Law-giver and Judge over Others of them, in Matters relating to Salvation. In other Words thus,

4. No Men upon Earth have a Right to make any of Their own Declarations or Decisions to concern and aftect the State of Christ's the State of Christ's Sub-Subjects, with regard to the jects, with regard to the Fa-Favour of God.

to Them : which therefore, must be maintain'd to be True and Christian, by All aubo condemn the Others.

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Christ Himself is NOT King in His own Kingdom.

2. Chrift is NOT the Sole Law-giver and Sole Judge of His Subjects, in All Points relating to the Favour, or Displeasure of Almighty God.

3. Some of His Subjects are Law-givers and Judges OVER others of them in Matters relating to Salvation.

4. There is a Right in some Men, to make Their own Declarations and Decifions to concern and affect your of God.

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All these are to the same Purpose: and sufficiently exlain my Meaning; as I have stated it in the foregoing Pages.

The more CLOSE and IMMEDIATE the Regard of Men to Christ is, the more certainly and evidently true it is, that They are of His Kingdom.

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- 6. It is worthy of all Chri-fians, to live and act as becomes Thole who wait for the Appearance of an Allknowing and Impartial Judge; and in fuch a Behaviour to be WITH-OUT Fear of Man's Judgment, who is both Ignorant of Many things necessary to form that Judgment, and Partial in the forming it.
- 7. We must NO T frame our Ideas, from the Kingdoms of this World, to what DUGHT to be, in 2 V I-SIBLE and SENSI-BLE manner, in Christ's tingdom.
- 8. Our Title to God's Fa-

5. A CLOSE and IM-MEDIATE Regard to Christ Himself, is not fo certain and evident a Mark of being of His Kingdom, as a CLOSE and Im-MEDIATE Regard and Respect to Frail Men, Subordinate to Him.

6. It is NOT worthy of all Christians to live and act as becomes Those who wait for the Appearance of an All-knowing and Impartial Judge; but it becomes them, at the fame time that They live, and act thus, to be under a Fear of Man's Judgment, who neither has Capacity nor Authority to determine their Condition; and who, in very many Cales, contradicts the Judgment which Christ will make.

7. We MUST frame our Ideas, from, the Kingdoms of this World, to what OUGHT to be, in a VI-SIBLE and SENSI-BLE manner, in Christ's Kingdom.

8. Our Title to God's your depends upon our Real Favour doth not depend Sincerity in the Conduct of upon Our Real Sincerity Our Consciences, and of our I in the Conduct of our Conown Actions under them.

9. Humane Benedictions -Abfolutions - Denunciations - Excommunications do not determine either God's Favour, or Anger towards Christians : and therefore, are Vain Words, when they pretend to to do.

to. Whoever has a Right to add Santions to Christ's Laws, is to far Kings and has fo far Regal Power in

Christ's Kingdom.

II. The Sanctions of Christ's Laws, appointed by Himfelf, are NO T the Rewards of this World; not the Offices or Glories of this State: not the Pains of Prifons, Banishments, Fines, or any leffer and more moderate Penalties; nay, not rate Penalties; or the much the much lefter Negative lefter Negative Discourage Discouragements that be- ments that belong to He long to Humane Society. mane Society. He was far from thinking thought the proper Infin that there could be the In- ments of such a Persuant Aruments of fuch a Per- as He knew to be accept function as He knew to be able to God. acceptable to God.

12. Christ chose the Motives which are not of this the Motives which are World, to support a King- of this World, to support dom which is not of this Kingdom not of this World World.

Iciences, and of our own Actions under them; bu upon our Actual Being in the Right.

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g. Humane Benedictions - Absolutions - Denun ciations - Excommuniations—do determine God Favour, and Anger, toward Christians: and therefore are not Vain Words, when they pretend fo to do.

10. Men may have Right to add Sanctions to Christ's Laws, without he ving any Part of Regal Pour

in His Kingdom.

11. The Sanctions Christ's Laws, appointed by Himself, ARE the Re wards of this World; the Offices and Glories of the State: the Pains of Prisons Banishments, Fines, or o ther leffer and more mode These H

12. Christ did not chu

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14. To apply Worldly Force or Worldly Flattery, Worldly Pleasure or World-Christ founded His Kingdom : and therefore con-True Religion.

15. Chrift knew the Nature of His own Kingdom, or Church, better than Any fince His time.

16, Christ left No Such Matters to be decided a-gainst Himself, and His own Express Professions.

17. To teach Christians that They must either profess, or be filent, against Their own Consciences, because them, is to found that Au-

13. The Maxims, oppo- 13. The Maxims, oppo-Kingdom, are contrary to Kingdom, are agreeable and the Interests of True Reli- helpful to the Interests of True Religion.

14. To apply Worldly Force or Worldly Flattery, Worldly Pleasure or Worldly Pain, to the Case of Re- lly Pain, to the Case of Reliligion; is a Method opposite gion; is not opposite to the to the Maxims upon which Maxims upon which Christ founded His Kingdom : Or, is not contrary to the Intetrary to the Interests of rests of True Religion, tho' it be contrary to Our Bleffed Lord's Maxims relating to it.

15. Christ did not know the Nature of His own Kingdom, or Church, better than His profess'd Followers do, fince His time.

16. Christ did leave the Nature of His own Kingdom, and the Maxims of supporting it, to be decided, by Others after Him, against Himfelf, and against His own express Professions.

17. To teach Christians that They must either profefs, or be filent, against Their own Consciences, in regard of the Authority of Others over to the Authority of Others, is a very good Doctrine; very thority upon the Ruins of confishent with the Sinceri-Sincerity and Common Hoty and Honesty becoming which would have pre- the Justification of the Revented the Reformation and formation, and Church of Eng-

the Being of the Church of land; perfectly confisent Christ of His Empire in leads His People to pro- proffitute Their Consciences stitute their Consciences at at the Feet of Weak Men. the Feet of Men.

18. Christ never interposeth, fince his first Promulgation of His Law, either to convey Infallibili- fallibility to Some of Those ty; or to affert the True

Interpretation of it.

England; which devests with Christians Regard to Christ as their King; and His own Kingdom, and not at all leading them to

> 18. Christ does interpose. fince the first Promulgation of His Law, to convey Inwho interpret it; or to affert the True Interpretation of

These are the Propositions which I have laid down; and the Propositions contrary to them. I produce these last, not to infinuate as if Any One Member of the Committee, which drew up the Representation, explicitly and knowingly maintains These contrary Propositions: but to observe that the Propositions in My Sermon and Preservative, upon which They have fix'd fuch and fuch supposed Absurdities, Tendencies, and Evil Confequences; and upon which They have built their Charge; cannot be denied to be True, and Christian, without allowing Those, which are Contrary to them, to be True and Christian. If My Propositions are Falle, or Unchristian, or Worthy of Censure; then the Propositions contradictory to them must be True, Chrifian, and Worthy of Approbation. I have therefore produced them: and having done fo, will only add this. If these Propositions, contradictory to Mine, are neither True, Christian, nor Worthy of Approbation; then cer tainly, My Propositions are neither False, nor Unchristian, not Unworthy of Approbation; but truly and justly what They ought to be, and what All Christians and Protestants ought to join to inculcate and promote.

And that this may be done the more effectually, I shall here add Some Principles, which ought to be the Measures of Judging, to Us all, in Every fuch Important Matter; and which, I am well affured, will never fail Us, whilft We apply them with Sincerity and Uprightness of Heart They

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ed from tion, a it felf. They are the Principles, upon which All the foregoing Arguments rely: and the Principles contrary to them, must be the Support of what is urged against those Arguments.

1. Chrift has the Supreme Authority of Legislator and Judge,

with respect to All Christians.

2. No Authority therefore, can be justly aclaim'd by Any fians, of what Rank soever, in any Christian Church, which destroys the Supreme Authority of Christ.

3. The Will of Christ is deliver'd to All Christians for the

Conduct of their Lives.

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4. No Humane, Fallible Authority therefore, can determine Christians in Points of Religion, which They themselves do not judge to be agreeable to the Will of Christ.

5. Whatfoever equally concerns the Salvation of All Christians, is equally proposed to the Understandings of All.

6. There can, therefore, be no such thing as Submitting Our Understandings, out of Humility or out of Laziness, to Any Other Men whatsoever, in Points relating to Eternal Salvation; without either supposing that Christ did not deliver His Will for Us, in things which concern Us; or did not deliver it plainly enough for Us to find it out, (with the Aids and Means, He has put in Our Power,) in Those Points which concern Our Eternal Salvation, and therefore require all sufficient Plainness: tho' the taking in the Advice and Affistance of Others, and attending to their Arguments, is perfectly consistent with the foregoing Proposition.

7. No Argument can be admitted by Protestants, which destroys the very Essence of Protestantism: nor can any Reasoning conclude justly in Favour of Any Powers against Them, which They constantly and strongly con-

demn in the Church of Rome.

8. No Authority therefore, can be claim'd by Any Reformed Church, which was justly condemn'd and oppos'd,

in order to the Reformation it felf. Consequently,

9. No Submission in Religious Affairs can justly be demanded from Protestants, by Protestants, upon any such Foundation, as would have absolutely prevented the Reformation it self.

io. Whatsoever was True at the Time of the Reforma-

11. Whatfoever Principles are True and Juft, when urg'd

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against Papifts, are likewise so, amongst Protestants.

12. Whatever Principles and Conduct, are Unjustifiable

in Papifts, are equally fo; in All Protestants.

13. Whatfoever was the Foundation of the Reformed Church of England then, is so still: and whatfoever was necessary to justify it at first, is necessary to defend it now.

Principle of the Reformation; and That, without which the Church of England it self could not justly have been in Being; can be for the True Interest of this Church, as it is a Protestant Church.

15. As it is a Christian Church, nothing can be supposed either to support or defend its Interest, which, admitted as True, would have prevented even the Reception of Christianity it self; or which contradicts the Main Design of the Gospel.

16. The Principles therefore, which alone can justly and unexceptionably support it, are such as are Uniformly

and Confistently Christian, and Protestant.

When these Propositions shall be duly consider'd, I will be content to be condemn'd by All Christians and Protesants, who will openly, and in so many Words, condemn shese Propositions: and indeed I desire to be acquitted by bose Christians and Protestants only, who see and acknowledge Them to be true; and act justly and consistently, pon them.

I will fay a Word or two to apply them, and then put an

and to the Reader's Trouble.

Let us then suppose that this Sermon had been preach'd the first beginnings of the Reformation here in England; hilst All Civil Offices were in the Hands of Papists; and hilst the first Foundations of the Church of England were ying, in a glorious Opposition to Their Pretentions to Human Authority in Religion, as such. Let it be read with this prosition, by Any Protestant putting Himself so far back; d placing Himself in the Circumstances, in which Protestantism was, at that Time. And then, let it be considered either it be True, or False; Helpful to the Design'd Reformation,

Reformation, or not. If it be found so, let it be a cknow-ledged to be as Just now, as it would have been then; and as necessary to defend this Reformation, and this Church of England, at this time, as it would have been then, to forms them: and that Principles, very good and very necessary, then, have not lost their Nature, and are not become Ma-

lignant and Pernicious now.

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But as This Sermon has been preach'd, and the Principle avowed in the Preservative, published in these latter Days when the Church of England is in a flourishing Condition and has that Establishment by Laws, which the Romish Church had heretofore; let Us now consider what any Roman Gatholic, of a common Understanding, might be supposed to say, upon the Reception They have met with, amongst Many Members of This Church; and the Usage of their Author: and what I doubt not, Many of them have already said to Protestants, upon whom They can hope to

make any Impressions.

You see what the Advocates of your Church are truly aiming at, whilft They are complaining, in All their Writings against Us, of Our Enormous Claims; and keeping You from returning to Us, by Outcries against Our Enmity to Toleration, and Pretenfes to Church-Power. their Controversies with Us, when They were first forming their Church, or have thought Themselves to have Occasion for it, None so ready to come to a Temper with All other Protestants; None so great Enemies to All Authority OVER other Mens Conduct in Religion; None for Zealous against bringing the Motives of this World into Religion; None more hearty for the People's Right to learch the Scriptures; and to follow that which appear'd true to Themselves, according to the Best Light it should please God to afford them; None so vehement against adhering to the Clergy, or being determin'd by their Weight, or Learning, in Religion. But when They themselves are settled in the Worldly Power, and the Humane Advantages, which They have strip'd Us of; it is quite otherwise. Here you have an Instance. One of their own Church has openly declared against Humane Authority OVER the CONSCIENCES of Others in Religion; against All Authority to oblige Others

Others to Submiffion, or Silence, against their own Consci-

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ences; against adding the Sanctions of this World to Christ's Laws; against regarding the Decisions of Any Leaders, as such, or without comparing them with the Will of Christ. He has refer'd Christians to Christ Himself, for Christ's Religion; and afferted Their Right to follow Their own Consciences, after their fincere Endeavours towards feeing the Truth. And how has All this been receiv'd? Has it not been charged, as destroying All Authority in the Church; as making All Profe flions in Religion alike; nay, as putting Religion and Irreligion upon an Equal Foot; as leading to Difrespect and Difregard to the Clergy; as leading All Men to do what is Good in their own Eyes, in a bad Sense; and as reducing Christ's Kingdom to a State of Anarchy and Confusion? Judge You from hence, if They, who charge these Princis ples in fuch a manner, do not claim Those Powers, which in their Writings against Us, They utterly in Words difs claim. They ever affert the People's Right to judge for Themselves, and to search the Scriptures for Themselves in their Arguings with Us: and ever disown the Authorit s of Clergy, and Councils; and ever profess that All is to be examin'd by the Rule of God's Word; and that the Illiterate are as much Judges for themselves, as the most Learned. All this, when They are directing Themselve against Us, and preventing the Effect of Our Arguments But as foon as any One inculcates and prefies Thefe Point in general, upon Christians; and shews any Zeal for them without particularly applying them against Us only . You fee, He presently becomes loaded with All the Re proach imaginable. Some declare them to be False and Pernicious. Others declare them not fit to be spoken, trusted to the World. Some declare them uttterly in confistent with the Interest of the Church of England. An Others declare that the speaking such Things does not all bely its Interest. Now, this is a plain Demonstrate that They, who thus treat these Principles, only sometim write against Our Use of them, for Our Purpose; but rea ly referve, and monopolize them, for the rown; the They no more wish Their People to judge for Themselve than We do Ours; and that their Aim is to establish the Author

Authority in their Own Hands, which They deny to Others only. And this will shew You that They had No Right, (if their Charge against These Principles be just,) to depart from Us: or to throw off Our Authority: and therefore, that You ought to return to the Centre of Unity and Church-Communion, amongst Us.

Nor can I fee how Any One, who lays this Charge upon these Principles, could direct a Person to answer to all this But I think, a very good Answer may be made to it, upon these very Principles; and such an One, as cannot be re-

plied to . And this in the following manner.

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'It is true indeed that, Some are pleas'd thus to treat These Principles, and Those who inculcate them upon Protestants in general; and to claim a Close and Immediate Regard to the Doctrines and Decisions of Spiritual Pastors, even whilst They are warning the whole World against regarding what is preach'd by One of Those Spiritual Pastors, who differs from them. But this is No Argument, either against the Reformation, or the Church of England: nor against Those many Excellent Persons amongst Its Pastors, and Members, who adhere without Variation to the True Foundation of both; and scorn the poor Conduct of approving That in Protestants, which They and All their Brethren constantly condemn in Papists. The Principles of the Reformation, and of the Church of England, are true and just; notwithstanding the Pretensions of Those, who appear with 10 many Zealous Expressions in the Cause of this Church. For My own Part; I could not have been of this Church, if the Decisions of Humane Authority, properly to call'd, could have claim'd the Regard of Christians. I now communicate with it, as founded upon the Right of All Christians to judge for Themselves; and as I judge it lawful and Christian so to do. But I do not condemn the Right of this Church it self to be what it is by judging, censuring, or punishing, Those who, conducting themselves by the best Light They have, neither think nor act, as I do. I leave Them to the Judgment of God: nor will I ever call in any of the Motives of this World to enlighten or direct their Consciences. You, and Others, may call this, leaving All Men to do what is right in their own Eyes: But I effeem it to be leaving Them to do what

They feriously judge to be Right in the Eyes of Christ and of God. You, and Others, may call it, if you please, setting Men loofe from All Religion; and leading Them to No Religion, But the Reformers, and the Church of England at first, thought it quite otherwise. And I shall ever think it to be the only way to TrueReligion, which rehes upon a fincere and willing Choice; and the contrary Method to tend to the Destruction of All Religion in the Eves of God, by destroying the Honest Enquiries and the fincers Choice of Men. But I know what You Roman Catho-Bralways.mean by Religion : and that is, Your own Particular Communion, and Way of Worship: and when You ref present the True Protestant Principles as Destructive to All Religions, or Religious Professions, You always leave out of the Account Christ's Religion, and the Obristian Profession. I join in Communion with the Church of England, as a Part of Christ's Church; and not the Whole. And Your Argument therefore, cannot persuade Me to quit this Protestant Church of England, till you can shew Me that the Doffrine of Particular Men in it, are the Authentic Afts of the Church; or that I cannot communicate with it, withouth approving of what Any of its Members have thought fit to fay. If you can do this I will indeed forfake its Communion: but I will not then return to Yours, for the very fame Reasons for which I forsake the Other. know, This cannot be prov'd of the Church of England. I know the Principles thus treated, are the Principles of Our Church, and of All Protestants : and that Your Chief Strength lies in this only, that They are not confiftently maintain'd and own'd; but Many Claims and Practices, contrary to Them, continu'd amongst Protestants. Let but These Principles be uniformly, constantly, openly, declar'd and allow'd; and the Conduct of All Protestant · Churches be guided by Them, without Deviation: and I know, and You know, that Your Mouths would be for ever stop'd; that You would not be able to fram One s plausible Argument against the Reformation; and for the Church of England in particular, that it could have nothing to fear from the Utmost of Your Enmety; and could meet with Nothing from All Protestants around it, but Freezy Instance of Due Regard and Friendship.

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Thus have I endeavourd to Thew how an Honest Man might answer to such an Attack af a Roman Catholie; con-Aftently with his being a Protestant, and a Member of the Church of England.

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And now, for a Conclusion of the Whole, I shall add but a few Words. I have carefully confidered and re-examin'd the Principles I have publish'd, with regard to Christianity. to the Reformation, and to the Church of England; and I have no Favour to entreat even of Those amongst Ourselves, who may possibly come to the reading of this Defense with the Strongest of Humane Prejudices about Them, but what I now beg of Them with the greatest Earnestness: and that is, that They would remember, They are Christians and Protestants; and therefore that they would admit nothing in this Debate, as true, which must, in Effect and at the End, deftroy the Right of the Whole Reformation; the Foundation of the Church of England in particular; and the very Essence of Christianity it self. This is All I have to ask And I ask it, not only for My own fake, who can never suffer in their Opinion, if this One Thing be granted; but for Their own fakes also, and for the fake of All that ought to be most valuable in their Eyes.

And of Almighty God, I beg, with All the Fervency becoming a Christian, that if in the Whole or Any Part of this Debate, I have advanced what is disagreeable to His Will, or destructive to the Great Design of His Son's Religion, It may effectually be brought to nought; and the Weakness of it laid open in such a Manner, as to prevent the Reception or Propagation of it for ever: But if I have advanced what is really the very Effence of All that is good in His Eyes; what alone can make Religion truly Religion; What alone can make Men the Disciples of His Son, and the Worshippers of Himself, according to His Will; that This Good and Excellent Cause may not suffer at present, either thro' any Real Impersections of mine, or thro' may fix upon Me, in order to stop its Progress; and hat, in Time to come, it may please Him to raile up erfons, in All Respects more qualify'd to support and pro-

le a Ceuse, equally useful to Religion and Fivil Society; ally necessary to the Happiness of Humane Life bere, breester; and equally Important, with respect to the niry and Well-being of Man, and to the Honour and nice of Almighty God Himself!

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